

THE ANDOVER REVIEW

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AUGUST, 1884

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THE ANDOVER REVIEW.

PRESS NOTICES.

This *Review* completes its first volume with the June number now at hand. It is to be said that its half dozen issues thus far have fully met expectations as to the ability and spirit displayed, and this is saying much. It has not proved quite the new and novel explosive that was predicted in some quarters. The steeples remain fairly plumb all about the ancient Seminary. Yet it is certain that something has been gained in the way of frank and full discussion of questions heretofore avoided or slurred over. — *New York Evangelist*.

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The *Andover Review* for June shows plainly the invigorating, strengthening effects that the consciousness of success and abundant moral backing gives. It was from the beginning fearless in the expression of opinion; but never yet as plainly, frankly outspoken as in this number. We refer especially to its editorials. The two on "Indisposition to face Religious Problems," and "Accountability of the Ultra-Conservatives," are undoubtedly the most striking articles of the number. They say boldly just what one feels the editors would have liked to say a good while ago already — and what certainly ought to be said. — *The Moravian*.

The *Andover Review* for June sustains the high reputation this latest of the religious monthlies has already acquired. For the scholarly discussion of the most recent phases of religious thought, we know of nothing superior to it. — *Pittsburgh Christian Advocate*.

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In every number we find something to be especially preserved. — *The Churchman* (New York).

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THE
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A RELIGIOUS AND THEOLOGICAL MONTHLY.

VOL. II.—AUGUST, 1884.—No. VIII.

THE RELIGIOUS PROBLEM OF THE COUNTRY
TOWN.

IN the absorbing interest we are compelled to take in the development of the West through foreign and other emigration, and in the growth of our great cities, there is some danger that the New England country town will be forgotten. Or, if it be not wholly lost from sight, it may be treated by methods that do not sufficiently take into account its more recent and newer phases. Evangelism has not thoroughly studied, especially in their deeper significance, the changed conditions under which it must do its work in the rural sections of New England. It has rather followed the course of events, and made out of them what it could, without much effort to understand them, or to compel them to be other than what they are. The result is that partial failure that always comes when methods outlast the condition of things from which they spring. But it is evident that a change must take place soon. A better grasp of the problem of the country town is needed. The work of the church must be founded in a clearer view of the newer conditions it meets, and it must proceed on a better adjustment of means to an end. The Christian League of Connecticut is a practical beginning. A better conception of the task before us will help on the advance already made.

It will be the aim of this article to call attention to some of the changed conditions under which Evangelism now meets its task in rural New England, and make three or four suggestions about the work to be done. No attempt will be made at an exhaustive or even comprehensive study of the problem, either in its statement or solution. One line of thought only is taken up.

Every one knows that opinion of students of our political system which makes it the outgrowth of the New England town.

Recent studies of American institutions have given new emphasis to its foundation in fact. The part of the town in the genesis of American institutions can hardly be exaggerated. Its changes, therefore, must be watched. The town of earlier days cannot be greatly modified without important effects on society, nor without giving new problems to the church. Let us look a moment at some of these changes. They are taken from a single point of view.

The geographical township was originally not only the political unit, but the ecclesiastical, the educational, the economic, and the social unit as well. Under the early arrangements between church and state, the entire population had common political and religious interests; and every one at all familiar with the early history of New England knows how closely these were blended. They had the same common centre and circumference. Educational affairs in Connecticut were the common concern of the whole people assembled in town meeting for over a hundred years after its earliest settlement, and I believe this was pretty much the way in other colonies. That important political subdivision, known as the school district, was neither an original nor an extremely early institution. Even the economic life of the people had centres that were pretty close to those of the political divisions. Thus the entire social life had both formal and real unity; and this organization gave the town meeting its peculiar power, and the church its opportunity. The single church that generally occupied the town could lodge its truths in the minds of the whole people. Religious life had a peculiar advantage, and all political and social life felt directly and strongly the influences common to the entire community. Nearly every circumstance of these earlier days favored a well-knit local life, productive of a public spirit which spent much force on the common concerns of the people. With strong individuality pretty well confined to localities, there was a fine field for the minister and other professional men, for the teacher, and for the growth of character in men of marked talents. Life was not very extensive, and so could more easily become intensive. Many problems of the church of to-day were unknown. The ablest of the clergy were often found in towns remote from such centres of life as New England had, doing some of the best work of the times with the best results.

But a great change has gradually taken place. First, the school districts came in and divided the original educational unit into a score or so of independent political districts, or, if not purely independent, having at the best a sort of federal alliance. Then

we had the highway district for administrative purposes, with a sort of autonomy, and which in Vermont seems to be a system by itself, quite disregarding the lines of the school district. In the town where I live, there are sixteen school and nearly forty highway districts. Then came the increase of churches and the multiplying of denominations. With their intense divisions these practically broke up all but the merest pretense of a common religious life. There are in almost every town from four to a dozen distinct churches, with a pretty large residuum that has refused union with anything Christian.

The last fifty years have witnessed material changes that profoundly affect the condition of the country town. The growth of manufactures, the introduction of railways, and the use of electricity have caused great changes in economic centres that once lay pretty close to the others. The loom has left the home for the distant manufacturing town. The shoemaker's bench has recently followed the loom. The tailor, the harness-maker, the blacksmith, and others, are going too. The laborer and merchant who venture to linger, and the farmer, meet new conditions. Farms are tilled with less of human toil, profitable trade is more difficult, and the laborer has more inviting fields away. Outside conditions affect the people more directly. The passing freight train takes butter to Boston from the creamery of Iowa for almost as little as it costs to send it from Vermont. The newspapers from the city, and that from the smart village which carefully gathers up the little doings of every neighborhood, even to its petty gossip and scandal, and the lodge and grange, make the old mingling of the people in church and at the lecture less necessary. In short, the geographical shell now holds within it only certain parts of the political form, the relics of former social forces, and something of the traditional spirit, out of all that common life which once filled the whole. That social oneness that came from having the largest possible number of common interests, in whose concerns all had a common share in close association, does not exist in the way it once did.

Now, the work of the Christian, as well as that of the citizen, has to do with this changed condition of things. The real material of the church exists to-day in such new combinations as to make almost a new thing of it. The town, to which the early ecclesiastical institutions of New England were fitted, — themselves often making the town, — is quite unlike its former self. The people, save in the annual town meeting, sometimes see less of each other than the inhabitants of two neighboring cities. A

changed church meets a changed life. The unity, the growth, and the hopefulness of former times has departed from many an old New England town. Men say practically, if not in so many words, "The religious, the educational, the economic, and social conditions have so changed with us, that it is no longer easy in the back towns to rear an intelligent, moral, Christian, and fairly prosperous family. We must, for one or more of these reasons, move to the villages or to the city, or go West." The population accordingly drifts westward and to the cities, and, to some extent, into the villages. The churches and schools slowly follow the people. In the Vermont village of my first pastorate, having less than twelve hundred inhabitants, there are already five churches, and the sixth is now being formed. The town will then have eleven to a population of three thousand! The village has a good graded school, while decaying school districts surround it. But small village growth does not solve the difficulties of these communities. So far, it does little more than shift them.

The recovery of the rural life of New England to its possibilities is the problem of the country town, and one scarcely second in importance and urgency to that of our great cities.¹ "We must accomplish this," said an eminent student of our institutions, and a man of great forethought, "or we are lost." A party of gentlemen from the South, all deeply engaged in the educational questions of their States, with two or three from the North, were inquiring at a dinner table in Washington for the things to be learned from New England. "You," said a well-known educator from the North, "are just setting out in the way we have long traveled. You must learn to meet these very perils of ours, for it is a common danger." After all, it is the old story of New England meeting in advance the questions of the country. More than this is true. These are the questions that have ever been in some degree the problem of advancing civilization. They are emphatically those of modern society, under the strangely new conditions it has created for itself. Perhaps American Christianity will find its hardest task in imparting sufficient recuperative force to its partially spent communities. The recovery from constitu-

¹ A careful census of the people living in what are called the back neighborhoods of the country, and who are outside the recognized, or at least the cultivated, circles of the rural parishes, would be highly instructive. I suspect that what are called the unchurched masses of our great cities would sink into smaller significance in their numbers when compared with the same class in the country as a whole. And the comparison in respect of wrong influence might also be made.

tional decay is likely to be far harder than the creative work of a new nation. It starts the most difficult of the questions which Christianity can meet. Can Christianity develop a high civilization and yet preserve the organic tissues of society from decay under its progressive movements?

It would, of course, be presumptuous for me to attempt anything beyond a few suggestions on the solution of this grave problem, or to do even that, but for the conviction that it needs study from fresher points of view. Three or four remarks are ventured, in the hope that competent hands will take them up and give the subject the attention I am persuaded it must soon receive.

1. The limitations of the work should be kept in mind. The attempt to restore the old *forms* of country life may be as useless as it is impracticable. It is the *life* that is to be sought and to which we probably must largely trust to readjust forms. But there must be some kind of forms, and these must be fitted to their work and times. Evidently, too, they must be less artificial, more natural. Indeed, the task here, as elsewhere, seems to be to secure a better adjustment of the positive to the natural; for nature seems to be ever pressing society through the conventional towards her own ideals. But whatever the new forms be, they must tend towards some strong unity of the various social forces that give power to the rural community. The material mechanism of present society has introduced its own peculiar unity, and made it one of great power. The other social forces must be correspondingly strong and properly organized. Society is in some respects like a great manufactory. Its *personnel* must receive attention as well as the machinery in it. While, then, we should waste few tears over such forms of rural life as may be gone forever, its vital forces and fitting new forms must be carefully sought and brought into their highest state of perfection. And this, of course, must be brought about by slow development in the line of historic methods and institutions, yet with clear perception of ideals before the mind.

2. Religion is the source of the recuperative forces and their guiding power. The study of early civilizations, especially those of the Aryan races, whose gifts to society are our own special inheritance, are full of lessons concerning the wonderful force of religion in all the great nationalities, which need to be deeply impressed upon the American people. Historical study is showing how the popular conception of Christian civilization as something utterly distinct from the civilizations it displaced is distorted, un-

true, and misleading. It is no more distinct from the past than modern learning is from ancient. Few more important services can be rendered to the cause of human progress in our own country at the present time than through popular instruction on the historic place of Christianity and its civilization, and from the light that will thus be thrown on the future work of Christianity upon society. This will show how far Christianity yet falls short of her possibilities, and how she constantly creates new work for herself by her present successes, — a fact that is at once her glory and her peril.

The American Christian needs to see that the formal separation of church and state has only imposed upon the church the more difficult and the more imperative task of infusing the Christian life and principles into political society. The political responsibilities of the church are nowhere graver than where the church and state are politically independent of each other. Work nowhere presses more sorely upon the church than in our own country, and nowhere among us more than in the rural districts, whose springs supply the national stream. The question here is primarily the problem of the church. The difficult point in it is to rescue the field to the interests of religion, which was compelled to let go its formal hold, and has not found a new one sufficiently sure.

3. For the best work, a strong and united religious life must be sought; and this for the reason that the great shaping forces of life must be essentially one. The strength of the early Aryan household probably lay in the unity of its religion, and the control religion thus had over the family. This was measurably true, also, when the family had been enlarged into what might be called incipient nationalities. But when the greater unity of Rome was attempted, the one religion commanding the faith of all was lacking. Polytheism could not perform its task. It failed in the Empire for the very reason that it had succeeded in the ancient household. Indeed, the Empire was itself a record of its failure in the attempt to build a great nationality with it. The fusion in a high civilization of peoples with many religions is sooner or later ruinous to all faith. Skepticism and unbelief in the unchurched masses is the sure incident of a lack of essential unity in religion. The strong trend must be towards unity and not away from it. Religious life should ever be working its way into unity and not towards diversity.

The multiplicity of churches in rural communities brings some of these elements of weakness into the country town. The waste

of force is very great. A half-dozen half-paid pastors, each doing pretty much the same things as the others, without specialized work, with deacons, choristers, Sunday-school superintendents, librarians, parish committees, and sextons to match, is, from a business point of view, a wasteful way of doing things. If it has some advantages, it has many disadvantages. But there is another effect of it that especially concerns this discussion and needs more attention than it has received. *To a serious extent, congestion of the religious activities is taking place in these rural communities.* The little village to which reference has already been made is an example. It is by no means exceptional. With each new church beyond an early limit, less money goes out of the place into the missionary work of the church at large. More than this. Money is diverted from its proper missionary channels and poured into the village to build the new churches and meet their current expenses. Nor is this the worst of the mischief. The Christian activity of the entire people tends to concentration within the village limits. The new church does not send its pastor to live with the church beyond the village that may be or is joined with it, and is dying for want of such personal care. He must stay where the other ministers are. Nor does his coming among them practically give them any opportunities beyond their own circumscribed limits, but the reverse. They must spend more time in personal attentions to their own people. The lost sheep on the mountains cannot be sought; for, unfortunately, the ninety and nine are *not* in the wilderness and cannot be left. The services in the village churches must all be maintained and kept to their highest pitch, lest some of the sheep find their way into another fold. As a rule, the increase of churches in the villages is attended with a decrease of effort put into outlying districts. Methods are more congestive of spiritual life. The spirit and method of what President White aptly calls Mercantilism are invoked. We follow the world,—"hire a hall," present "attractions," and aim to "draw." Even our going out to find men has in it so much of self-seeking that the self-denial is missed. If we tell men of the unity of the church, the motive is often the desire to draw men into our particular form of it.

The result of these methods is a congested activity, a feverish spirituality, a self-contained ecclesiasticism, a decline in missionary zeal, and a relative loss of power to reform society and give it impulses in fresh directions. Decay, or extremely slow growth, is the consequence, instead of the larger, more inspiring prosperity

that is needed, and which would inevitably attend better methods. Towns can be found in New England in which one church after another has had the ground in succession, or several have held it together, until they have consumed each other, and left the town with the remnants of several churches and a moral waste. One of the most beneficial things that can be done for these communities, and one that must soon command the attention of all who desire the utmost efficiency in the Christian church, is an effort to grapple in earnest with the evils of a divided Christian life in the small towns of New England, and bring that unity which is strength out of the present state of affairs. The problem is one of vast difficulty, but it must be met. There is some reason to fear that the instinct and even the demand of the popular mind is in advance of the church.

4. Christianity may wisely make practical note of the fact that human life is passing out of older social forms into newer ones, and that these latter are more organic than the former. That conception of a people which makes them little more than an aggregation of individuals, each of whom must be dealt with chiefly in his separateness, is a feebleness working idea in religious society, if possible, than in political. But it is a peculiar temptation of Protestantism and of our own New England ways of thinking. It must be met and its one-sided methods corrected. Modern intercommunication is fast taking life in some of its phases past these atomic and disintegrating theories. The church should be quick to note the changes, and seize upon the advantages they bring to her work as well as to note the dangers in them. May not a converted, sanctified society be wisely made a more definite aim in practical work? And may not the relations of men to each other in the complex life which the gospel is developing be the media through which it shall also reach men, as well as the more purely individualistic methods common? The atomic theory of society is shown to be a pure fiction in political science. It is far worse in the Christian conception. A gospel that confines its efforts to men as individuals may convert and save individuals and leave them almost wholly individuals. But when applied to them in their relations, it wins them into personality and citizenship in the kingdom of God. Many a country church needs awakening to the fact that God saves humanity as well as men. May not the relative dearth of converting power in the churches, of which so much talk is made, be in part due to forgetfulness of this? Is there not need of a closer touch of men in bringing the

gospel home to the realities of life as men now actually find it? The most dangerous skepticism of the day is not that affecting doctrine, but respecting life. The life of the church is doubted by ten men where one has grown skeptical of its doctrines. One suspects that a large part of the secret of perhaps the most remarkable revival of the year in New England¹ lies far back of the more recent methods of the pastor of that church in this feature of his work. It is the tillage that accounts for much of the harvest. Men were made to feel the breadth of their social life and its corresponding obligations in the home, the city, the nation, and the world. The moral sense had been developed on every side in a practical way, and so there was something to respond to the faithful preaching of the central doctrines of the gospel. In such instances, the sweep of past forces gives momentum to present direct applications of truth. It is well to remember that the power of the Pentecost had behind it the three years' ministry of Jesus, who touched society no less profoundly than He touched men. And He did this in two ways. He taught with a penetration and reach of truth into life as it was around Him that was simply marvelous. And He was equally wonderful in his direct contact with men for their good.

May we not learn here one lesson for these small towns? Conventional forms of truth and life, the constant peril of the church everywhere, may need to be thought through into the realities behind them. The real things in them are the vitalities with which the church must deal, and consequently should come to a conscious life in the people. Every little country town is a microcosm of the republic, reflecting, too, the macrocosm, the world. Rural humanity holds within it the elements of universal humanity, and in similar organic relations. Each is to help interpret the other.

5. Perhaps the home affords the most hopeful single instrumentality for meeting some of these difficulties. The foundations of the family are at least as old, as divine, and as deeply set in nature as those of the church. The family is the most completely structural of all the institutions of society. But is not the church overworked *relatively* to the use made of the family as a Christian agency? I am accustomed to say that the family is the suppressed factor in American political society. It seems to be such to some extent in the work of education, and in that of the church. Too much is turned over to the Sunday and public schools that cannot be accomplished through them as the proxies of the home. And

¹ In Cambridgeport, Mass., the Rev. G. R. Leavitt, pastor.

these institutions thoughtlessly allow this to go on without any serious attempt at reform. Much pastoral work seems wasted because misdirected in this respect. For it works the various agencies of the church while it ignores those of the family. The aim is to draw into the church and Sunday-school as the essential and almost only institutions for doing the work of evangelism. And failing in this aim, we give up. One reason of our failure is that we have attempted the difficult or impossible in those back neighborhoods where distance, scant means, pride of dress, and the like, stand in the way. The gospel of the Sabbath and the church have been allowed to obscure the gospel of the family and daily life. The old Aryans were wiser in their day. A priest, in the father, was put into every house, and the wife was his assistant in the sacred rites. Nobody from outside could take their places. The family was builded by religion and for it. Religion was a part of the very warp and woof of the home. The application of the epithet "heathen" to some of the people who inhabit the back towns of our country is a slander upon the earlier societies of our own race.

The development of the family to its possibilities as an instrument of evangelism has been spoken of as an important movement in the reform of great cities. It would seem a still more hopeful agency among a scattered population. It has been too exclusively the aim of Christian effort to bring a family into a Sunday-school or church. For in many instances it would seem far better to establish the essentials of these institutions in the home. In some it is, to all appearances, the only way through which anything of much account can be done. While its development as an institution in religious life is greatly needed for its own sake, the family also affords the most natural and most efficient channel for evangelistic work. The more direct aim at a church within the family may be the surest way to bring the family into the church. The law of the family and its gospel need preaching, in order that which, speaking broadly, may be called the sacraments of the family, may be administered by those whom God calls to its holy offices, and a faith may be established that is both of and in the family. The growth of the consciousness of the family into its true place in the thought of our people is a national want. The creation of a popular literature of the subject, something like that which the Sunday-school has called forth, is sorely needed to foster the strong American instinct for the home into an intelligent guiding power in religious and secular education. I cannot but think

that, when Christian thought gives renewed study to the place the family holds throughout the Bible and in the development of society, there will be a marked increase of interest in it, as a great instrumentality of Christianity. When studied in the light that the history of the institutions of ancient society throws upon the subject, we may come to attach a profounder meaning to certain phrases in the Book of Acts and the Epistles than we have been wont to do. The following of "the whole household" into the new faith of its head was a far more natural occurrence and much easier of explanation than some modern readers seem to think. The early Roman faith and the shape it gave to the family had not been wholly effaced by the individualism of even those corrupt times. Early Christianity probably touched the old springs which still remained in some of the people. The lingering piety of the ancient faith was the force by which first Judaism and then Christianity itself often profited.

Perhaps here is one relief from the congestive tendencies that trouble us. The stimulation of the family into greater activity may be just what we need to cure the unnatural methods of which I have spoken. The relative excess of congregational activities will be reduced by an increase in the healthy action of the home. That growing dependence upon doing the work of revivals in mass meetings, which has been observable in parts of New England, with fewer conversions and less satisfactory results, will be corrected. Christian life will thus oftener be brought into being in the home. It will be legitimately born and nourished by its natural parents. It will exert its greatest influence where it is best for itself and the world that it should. Possibly some of our great benevolent societies could well become more directly and literally *home* missionary societies as well as institutions for building churches. The comparative futility of the attempt at the evangelism of the lower classes in the cities by a few hours' separation in a week from their wretched abodes for instruction and worship has already been pointed out in this Review, as a method that "is only playing with the problem." The writer says, "Among the lowest classes the city is obliterating the home. Christianity must restore it or confess its failure in the presence of the rapid and ruthless march of modern civilization."¹ It is just this movement that leaves the rural home to suffer from the slower but sure decay of a dry rot, unless Christianity hastens to it with a remedy. But present methods do not meet the demands of the case. The

¹ Professor Tucker, in March number, p. 286.

better organization of local churches into more substantial unity and a firmer grasp of the forces of modern life are great needs in rural evangelism. Yet a wiser, fuller use of the family by the church may be the best of all for its possibilities in practical achievement.

If this last suggestion seem far off from what is here and now practicable, the reply is ready. It is to some extent true. And why? Because there is no adequate consciousness of the family, no well-defined intelligence of what the family is in its reality and capabilities to build on. With all that Christianity has done for the family, it has not studied it and worked it into the thought and life of the people as it has the idea of the church. If there had been as many forms of the family as there have been of the church, each challenging the claims of the others, and each claiming divine sanction, one can easily see how much more we should have known, and how much more would have been made of the family. It is well for us that our needs are likely to stir our thoughts.

While the rush of life on the frontiers and in our cities, where foreign peoples, superstition, gross materialism, and grosser religions mingle, urges to the utmost our zeal in evangelism, there is some serious danger of forgetting the country town and its problems. But it is no time to do this when local self-government based on vigorous local life is to be worked out in the South and made sure in all good ways in the West. The church will do better work in the South, better work in the West, if it takes a comprehensive view of its work in the country town. And here it puts its hand upon the sources of our political strength.

Samuel W. Dike.

FREE FICTION FOR THE PEOPLE.

"Sir, he hath never fed of the dainties that
Are bred in a book. . . . He is only an
Animal, only sensible in the duller parts."

Love's Labor's Lost, iv. 2.

ANY one who has ever been appointed on the examining committee of a public library has soon found out that he is an officer "without wig or buckle;" that is, without official authority. He has the freedom of the library and is allowed to roam without sur-

veillance among the aisles and alcoves. He is there, however, for a purpose, and is haunted by it. For a time, he is inspector-general, a tribune of the people; the censorship is in his hands.

If a reformer, he is bewildered. Good and bad books are found dwelling together with no distinguishing marks. Obscure names are printed under lordly titles. The low-born are not sequestered in their own quarter. Distinctions enjoyed by private libraries are annihilated. All literature lodges together in this great republic of letters. A library, like misfortune, makes strange bedfellows. A cosmopolitan mixture of all grades forms the vast society. It is polyglot, motley, heterogeneous.

A chance acquaintance is a risk. You are safe only with old friends. The fascinations of a random volume may entice even the most careful "critic of morals," and give him cause to

"Remember Milo's end,
Wedged in the timber
Which he strove to rend."

The examiner cannot, with Charles Lamb, have "no repugnances." He is bound to have them. He cannot even take refuge from his responsibility in the roomy graveyards of books abounding in this domain. He must unearth the dead. Thick dust may cover them. He is their uncovering Rhadamanthus. Some of them deserve their fate; with many others the living deserve to change places. Epitaphs in real cemeteries would make us believe that only the good die; but the "God's acre" of a public library sets us a-thinking that perhaps the worst books often live the longest.

There are prisons and dungeons also in a well-ordered public depository of literature, although here, as in the community, justice is not always evenly administered, because public opinion is divided and the judges human. Notorious offenders against common decency generally get their due, and are under lock and key; but in literature, as elsewhere, a plausible exterior, a winning address, or a wide reputation may set a bad book at liberty to circulate freely among the people. Literary detectives are not often self-constituted, and there are receivers everywhere to harbor the rogue from choice.

Occasionally the examiner finds in "durance vile" a useful book and obtains its release, after proving that a newspaper reviewer is not always to be relied upon. His work, however, is only begun when he has formed a general acquaintance with the character of the works of fiction ready for circulation. He must have some

well-grounded general principles as to the use and value of fiction, if he would guide a movement for the purification and enlargement of the popular taste. His plea for the best will stand or fall according to the reasons for any changes he may wish to make.

There was a time when the reading of any novels was placed by the religious public among the seven deadly sins. A bonfire of all such books was heartily desired. The cost of an "auto-da-fé" was of no consequence. If a book was fictitious it was untrue. Even honest John Bunyan may have feared to offend some of the good people of his day, when he wrote of his "Pilgrim's Progress,"

"Some said, John print it; others said, not so;
Some said it might do good; others said No."

But the good Christian sense of our day has come to see that the church as well as the world cannot dispense with the story-telling art. The healthy novel is no longer regarded as a sooty chimney-sweep creeping by stealth into Lord Howard's snowy bed; it is the duke's own heir, and as such to be trained and set to managing the estate.

Fiction may paint life not only in its truest forms, but in its most vivid colors. It makes men recognize themselves. History takes a long time to lead causes to results, and when the conclusion is reached the steps are forgotten. Biography is seldom impartial. When it is, the character portrayed is generally lacking in interest. But the good novel groups the experiences which are usually spread over the lives of many persons about a single career, thus tracing causes quickly to their effects, and creating a harmony of conception. Fiction sometimes seems to exaggerate when it simply concentrates different actions, which have actually entered into human experience, within a more limited area than that in which they generally occur. We often say that stranger things happen than any novelist has told, but these are the exception in ordinary lives, and a single life is seldom interesting throughout. The writer of fiction can pick up stray bits here and there and weave them into his story, forming a picture of life as it may be to every one, although not as it often is to any one in particular. Besides, he can attract and rivet the attention of persons to whom history is dry and biography unreliable. Lady M. W. Montagu's remark after reading a novel was, "Not expecting wit or truth in it, but thankful it is not metaphysics to puzzle the judgment, or history to mislead the opinions."

The novelist makes men recognize what he exhibits. He il-

luminates phases of conduct otherwise dimly seen. He furnishes some solid food with the condiments that make it palatable. He adds a relish to sound instruction. He provides literary nutriment for minds elsewhere unfed. He makes those think a little who would not think at all without the stimulus he offers. The novel is not a fit medium for the enforcing of dogmas, but it can do some things which didactic teaching cannot achieve. It enlists the sympathies and excites the antipathies of the human heart, while teaching the highest moral truth. Even the religious novel wins an audience which no other presentation of divine things can secure.

Fiction may, therefore, do for the intellect and heart what musical composition does for the sense of hearing, making them capable of recording transient impressions. It works with poetry in quickening the perception of motives and movements in society. It trains men, otherwise unteachable, to observe the principles underlying human actions, and to trace the subtle changes which lead to catastrophies. It has its natural limitations, for the story must be probable and true to nature, or it fails to interest all the faculties. If too artificial, it fails to arouse the curiosity. If overstrained, it reacts and destroys its power over the imagination. Its invention is bounded by the popular incredulity; its play of the passions is regulated by the popular understanding of the heart and conscience.

In most of the novels that attain to any decided popularity, a large part of the interest of the story turns on the passion of love. I say "passion" of love advisedly, for this word gives the only defensible position for treating as a natural and lawful feeling the interest that men and women take in one another when their mutual friendship deepens into a desire for more intimate companionship. As a passion, this feeling has heights and depths as sacred as they are mysterious; but as a condition of life, it is ever present, ever chief in importance, and as much a matter to be portrayed and studied as any other peculiarity of the human family.

Indeed, except in scientific treatises, the novel is almost the only place wherein, carefully and discreetly managed, the picture of the working of this sentiment can be properly exhibited in all its finer shades of color. The pulpit, the platform, and the newspaper are not adapted for the work. Therefore a work of fiction may deal in the circumstances that surround and modify this regnant force in society without being censured. Because this passion has a lower as well as a loftier side, the truth of representation demands the portrayal of both. The art of leading the

reader to despise all that is gross and indelicate in the delineation of love as it exists and operates among men is the highest proof of the author's noble aim. Even vicious love may be introduced into a story, and the plot may turn on an unlawful passion, and yet the reader be benefited. For there is a way of treating the most ignoble subjects in the interest of virtue. No one can read the "*Scarlet Letter*" without dreading the remorse which followed the sin of Arthur Dimmesdale. No young man can study "*Adam Bede*" without condemning the crime on which the plot of the story turns. "*Uncle Tom's Cabin*" made Legree such a monster that slavery was doomed by popular execration at the North, before the first blow was struck in our civil war. If there is any risk in increasing the knowledge of the bad side of human nature, it is reduced to a minimum when the writer's honest aim is to awaken the feeling of disgust towards self-indulgence. No novel is immoral or injurious, therefore, simply because it truly and vividly pictures vicious character. It is harmful when it is calculated to produce any degree of inclination in the average reader towards the evil courses it depicts.

The line between a book that allures to criminal thought or action by its suggestive details and one that creates a wholesome aversion to wrong-doing is very difficult to trace, but we might name a long list of novelists who have kept far on the right side of that line. Such authors have conceived and executed their work, animated and restrained by a desire to benefit as well as to entertain their readers. The character of these writers being high and their general aims lofty, their books are to a great degree the result of their own large-mindedness. Their "personal equation" counts for a great deal in the sum-total of their work. Mrs. Browning's poetry is psychologically herself in verse. Walter Scott's tales are the exposed veins of his own loyal heart. Some of Dickens's characters are a presentation of qualities which his better nature would gladly have seen exemplified in average humanity. Some of his worst characters are the enlarged types of men who had excited his own personal disgust. Books written under this conscious or unconscious desire to do good may be read by the youngest and the oldest with profit. They are classic in the sense of having received a permanent place in the literature of the world, and also as standards of the pure style in this art. Some of them may be called sensational, if that word means the power to quicken expectation and sometimes to startle with surprising results; but sensations of that sort are often the very best awaken-

ing to the truth which the mind can experience. Their fictitious quality is a necessary condition of the largest generalization and the closest dissection of character. The public, therefore, should be provided with such books, not only because they want them, but because it is good for them to have them. The laborer, the tradesman, or the parent is not properly equipped till his sympathies have been aroused and his knowledge of life enlarged, by mental contact with the representative characters that have been analyzed and classified by the best writers of fiction. Of course, such reading in excess results in overstraining the imaginative faculty and destroying mental equilibrium; but in its due proportion it is protection for the young and the weak, improvement for the idle, and a healthy moral tonic for all.

The border land between these works and those of a positively injurious character is occupied by a class of novels which we may designate as inane. They wear neither the fool's cap and bells, nor the rakish hat of the libertine. They sometimes affect the clerical necktie, in "silly, pious stories," but never put on the armor of the true knight of chivalry. We look over this field as the farmer surveys his meadow, where Canada thistles have outgrown the grass. The thistles mixed with the hay when cut and dried are neither injurious nor beneficial to the cattle, but they weaken the nutritive strength of the crop and make it a scanty one. Such works may be counted by the thousands. People seize upon them with avidity. They are books that have no inconveniences. Easy to read, they afford a pleasant little excitement for the hour. They make no demands upon the mind. They embody familiar conceptions in new forms of words. If they are not satisfying, they are not indigestible. The popularity of this sort of novels is a constant quantity, because most people cannot appreciate true art, do not care for knowledge, and lack the sense of wit. Unprincipled depravity, in the hands of such writers as Mrs. Hentz, or Eliza Dupuy, elicits neither the reader's hatred nor admiration. The "introduction of horror as an element of literary construction," as managed by Mrs. Southworth, gives bad dreams only to the very weakest minds. Readers of this trash do not half believe what they scurry over, and retain too little of it either for positive good or harm. The arguments for having large quantities of such novels in a public library are, that it is better to read them than to read nothing; that even such books may lead to better ones; that they keep the young and the weak-minded from worse books, and fill up time otherwise spent in low places and with bad

companions; and, finally, that they furnish weary people a little rest and pleasure after a hard day's work.

The principal librarians of the United States have put on record their opinion that, if these books are dropped, all hold on a certain class of readers will be lost. They tell of many a youth kept from evil associations by giving him these books to read, and they argue that the scenes portrayed and the sentiments illustrated are at least on a much higher level of morality and refinement than many of the readers know in their own homes and surroundings. They say that the boys and girls who read these books incline naturally to bad stories, and if denied these novels, which are neither very good nor very bad, will club together and buy dime novels by the hundred, or "Police Gazettes." I happen to know of a typical case in Boston, where a boy was offered by the custodian "The Pirate's Cave," freely illustrated by woodcuts of exciting adventures. He looked at the title, and seeing that it was published by "The Society for Promotion of Christian Knowledge," at once rejected it as a Sunday-school book. The question concerning "trash," for the reasons above mentioned, is a very perplexing one. When we consider how hard it is to get people in general to read anything at all in the form of a book, how much harder to induce a certain class to read good books, and how nearly impossible it is to keep the larger part of those who do not read from mischief, the problem cannot be dismissed by a snap-judgment. No one can decide off-hand that all works which require little attention and result in less retention shall be withheld from the public. "To give the public the best they are willing to take" (as a librarian has said to me) seems to be a necessity which cannot be wholly overlooked. The public library at Germantown excludes all novels, and reports a large and steady increase of readers of valuable books, with a considerable decrease in the whole number of readers. But where are the readers which the story-book would attract to that library? What becomes of them?

On the other hand, if it be the true end of a public library not only to furnish entertainment, but also to make intelligent and virtuous citizens; if the constant reading of poor novels incapacitates the mind for anything better; if such reading inclines some to seek stronger excitements in more powerful and loose delineations of wickedness, and if it tends towards the repudiation of all the honest realities of life, may not a way be devised by which this excess can be counteracted, without at once and altogether banishing the obnoxious trash?

May not a library keep the supply of such books less than the demand, — considerably less, — and so allure those disappointed in the books they call for to try better books, presented to them as substitutes?

Is it not possible, without disclosing the "*modus operandi*," to induce people to read books which they have not yet acquired a taste for, and gradually to win the boys who ask for the "*Headless Horseman*," and the "*Bloody Hand*," to take the "*Deerslayer*," and the "*Egyptian Princess*"?

The ideal, artistic, moral stand-point in fiction may be imperative for libraries of Sunday-schools, but taking people as we find them in the world, is it not whimsical and foolish wholly to refuse to employ the instrument which, though poor in itself, may be used to warp disjointed minds back into place? The rules which we apply to the reading of our own families cannot be applied to the patrons of a public library. If, as one has said, "*novels are only our holidays*," we must remember that almost the only holiday the average reader has is that which his story-book affords him. One question more remains concerning the free circulation of novels among the people. What books shall be suppressed as immoral? All agree that immoral works should be kept out of general circulation, but no one agrees with another as to the books which must be absolutely condemned.

Charles Lamb's opinion that Shaftesbury is not too genteel for him, nor Jonathan Wild too low, shows that as a librarian he could hardly be trusted to circulate the proper books. But even he did not like to be detected, reclining at his ease on Primrose Hill, reading "*Pamela*." As the lady who discovered him seated herself by his side to read in company, he says, "*I could have wished it had been — any other book.*" His mind was not gross, nor his taste unrefined (how he would chuckle in his sly way at this compliment!); but the authors he chose as his favorites only prove that the literary taste of a cultivated scholar is the last tribunal before which to bring a case like this.

Smollett and Fielding were especially dear to Thackeray, and the words of James Russell Lowell at the unveiling of a memorial bust to Fielding are enough to rule him out as the keeper of the public conscience in the matter of general reading. He speaks of Fielding's "*simple felicity*," and "*courteous ease*," "*the good-nature of his satire*," and the "*subtile gravity of his irony*," but says nothing (in the report of his speech made public) of his vulgarity or coarse humor. Because of Fielding's "*absolute manli-*

ness," Lowell thinks it "eminently befitting" that his bust should be "from the hand of a woman."

Nothing that genius produces is counted unclean by such a genuine lover of the art. The most indelicate expression in which a pearl of thought is set troubles him personally no more than the rough binding, covered with dirt, of a newly-discovered Elzevir edition of a rare work. He is looking for the gems; therefore he does not heed the dirt. It may stick to his fingers, but not to his thoughts. Coarse manners, broad humor, low buffoonery, are, to such an one, only the incrustation of a diamond. It is not because he is of a coarser or a finer spirit, but because, like the miner, he is in search of treasure, and can stand in the mire and slush to dig for it.

The same law explains the obliviousness of most children to the vicious parts of otherwise interesting novels. They are after the story, and do not reflect enough on the immorality to be defiled by it. They do not even see the vileness of the villain, except as it heightens their interest in the combinations and contrivances by which he seeks to avoid detection. Ignorance of the world and lack of experience in wrong desire are their security, but more than all, as a defense, is their eager haste to see how it all comes out. What child poring over the "Arabian Nights" ever stops to think of the loose manners of the court of Haroun al Raschid, or the kind of wickedness involved in an intrigue? This obliviousness is no valid reason for supplying children with bad books, for every now and then a precocious child will be contaminated, and the rest will soon become ready for inoculation. Yet these considerations do show that it is mainly the adolescence of the people which needs special protection in this matter of free fiction. Books which deal in sensational wickedness, the children seldom want to read; but curiosity, if nothing worse, attracts to such works many of a little older age, to say nothing of the prurient old sinners who read nothing else.

What, then, distinguishes the moral from the immoral novel? Is there any canon by which distinct danger-marks can be shown? Setting aside the vapid and the weak productions already described, where must the line be drawn for the public? Shall we allow them with Sancho Panza free range among duennas and serving-men, or confine them with Sir Walter Scott to knights and heroes? Remembering the old adage, —

"What's one man's poison, Signor!
Is another man's meat and drink,"

what criterion shall be set up in deciding what story-book is bad for the average patron of a public library? Shall we try to regulate the reading of adults as well as that of the young? Of course we may condemn unhesitatingly all creations of the unclean imagination, which leave their slime and poison on every spot over which they creep. From Rabelais to Zola, such writers need no further comment.

"Immodest words admit of no defense,
For want of decency is want of sense."

But shaking off the indecent as a viper from the hand, ought we not to put our heel on everything indelicate as well? Because the age in which some fine authors wrote was oblivious of their indelicacy, must we overlook that which to our own age is unseemly? Are we obliged, for want of good material, to introduce coarse writers of genius to the public?

The history of the English novel may enlighten us somewhat on these points. The English novel, as such, was born with the birthmark of an era in which the bad fruit of the seed sown by the early dramatists began to be harvested. The eighteenth century received from Richardson, Fielding, Smollett, and Sterne, with open arms, the infant novel. Society recognized its own offspring, and forgot the foundling's depravity in admiration of its captivating charms. It was even christened by the religion of the day, which forgave its broad humor, its coarseness, and disgusting buffoonery because of the few saintly characters like "Clarissa," which it introduced. All its profligacy was condoned and its errors overlooked, because the easy-going virtue of good-nature characterized it, and because a rake or two was now and then reformed by it after its own fashion.

It was not till Goldsmith's "Vicar of Wakefield" appeared (1766) that the English novel showed any signs of true morality. Miss Burney's "Evelina" (1778) and "Cecilia" were somewhat purer and more elegant than the stories of twenty years before; at least they did not make a wornout profligate sure of heaven because of maudlin tears; but it was only in the beginning of the nineteenth century that Maria Edgeworth, Miss Austen, and Sir Walter Scott redeemed the novel from the curse of its earlier years.

It is worth recording here that Guizot, having a weakness for novel-reading, preferred stories written by English women, Miss Austen and her successors.

Later on, Dickens, Thackeray, George Eliot, Hawthorne, and a

score of other English and American writers of fiction have done much to keep the irregular art of story-telling within the bounds of morality and refinement.

Of the early English novel, however, Sidney Lanier writes: "I feel" (when obliged to read it) "as if my soul was draggled, muddy, miserable. I would blot from the face of the earth" all such works. Goldsmith, himself a novelist, had the same books in mind, "*Clarissa*," "*Peregrine Pickle*," "*Tristram Shandy*," and others of that ilk, when he wrote so earnestly to his brother, "Never let your son read a novel." As well, then, make familiar classics for the people, Ovid's "*Art of Love*," or Boccaccio's "*Decamerone*," because they were the products of an epoch which saw no reason to resent them, as to accept the indelicate novel, because it did not seem obnoxious to some good people who were contemporaneous with it.

But can we trust the popular verdict of our own times? With shame we must confess that this enlightened century has been prolific of some of the worst novels that have ever seen the light of day. France, which has given us a Victor Hugo, has also defiled the literature of the world with a host of vile modern novelists, to whom Fielding and Smollett are purity itself; and America has reprinted almost all the wicked novels France has issued.

Some of the German tales of recent times, translated here, are almost equally obnoxious, though not so openly disgraceful. "*Through Night to Light*," by Spielhagen, is an example of this class.

Our own novelists of note are comparatively pure. Some are shining examples of the art well refined. Even when treating of low life, with Bret Harte there is a prudent mindfulness of the "reserves." The recent article in the "*Century*" on "*The Native Element in American Fiction*" discloses very little of which we need to be ashamed. We might consider the tendency of almost all our popular novelists to be fairly in the right direction were it not for the swarm of writers of the second and third rate stories which we have already spoken of as "trash."

After what has been said, it cannot be expected that an exact answer, covering all cases, will be given to the question, On what criterion can a true judgment be formed as to the novels to be purchased with the public money and freely loaned to the people? In order to offer such a test, critical infallibility and a knowledge of the entire range of fiction must be added to a trained literary instinct and a high moral sensibility. An intimate acquaint-

ance with human nature must also be possessed. But we trust that enough has been said to enable the conscientious librarian to deal with the three divisions into which this article has classified the works of fiction. Must we be devoured by the Sphinx because we cannot give a full answer to her riddle? While we wait for a solution of all perplexing questions, the evil thrives, and by and by the public will imagine that sufferance means license. Toleration in such cases is equivalent to surrender.

One thing is certain, there is always an obvious area of safety. Unless a library keeps within that area, it runs great risk of demoralizing the people. With a free horse, better use the curb than give a loose rein. The public will bear judicious regulating. Readers who obtain their reading for nothing will forego their preference for "trash" rather than relinquish their privileges. Establish a rigid quarantine at the entrance of the circulating department, and demand a clean bill of health from every author of fiction, and a few readers may sulk and stay away, but the majority will accept the situation. It is not wise to think so poorly of human nature as to believe that the better literature will not in time, if freely and exclusively offered to the public, counteract the weak and injurious obtained at a price. As one has recently said, "All the world loves a lover a great deal better than it does married flirts, or wretched husbands and wives." The average ethical sentiment of a community ought to regulate its institutions. As a matter of fact, the taste of the patrons of the circulating department is apt to fall considerably below the average. The effort of resistance, then, must be made at the point where the average sentiment will sustain a flank movement against the apparent will of the people as expressed by those who demand poor books. It is a concession to a few when any "trash" is circulated.

Librarians are tempted to do a large business by furnishing what their customers want. They like to please their constituency. It is easier to yield than to expostulate. Many of their patrons are children and cannot be reasoned with. Parents are too indifferent or too busy to attend to the reading of their children. The young are "fast-feeders" and devour stories. The evil, therefore, must be met farther back, by an alliance with the strictest principles which the general public will indorse. Let it be understood that a public library is worth its cost, first for the improvement and afterwards for the entertainment of the people. There may be allowed some novels unfit for circulation in an institution which accumulates and preserves the literature of every period for the

researches of scholars, and even the worst may be occasionally loaned to one who is studying the characteristic features of a social, political, or literary epoch. But when it comes to general circulation, the line must be very sharply drawn between books which do some good to the reader while they entertain him, and those which he cannot read or examine with any profit.

In order to effect this reform (for such it may now be considered), every parent, teacher, minister, and good citizen must watch the circulation of fiction among the people. The shelves of every public library should be open to public inspection under proper rules. It is not enough to have catalogues and lists of books. It should be made obligatory on all librarians and trustees to hear and heed complaints. Children under a certain age should be restricted to authors that are above all suspicion. It should be made difficult for adults to obtain doubtful books. No works in the "Index Expurgatorius" should be taken from the building. Such books should be examined or read only under the eye of the custodian. By such measures the result will finally be reached that no youth will ever receive by any accident a book which, under the pretext of showing up vice, shows nothing else. No morbid taste will go to the public storehouse for gratification. The book that comes so near the verge of odious things that its insinuations are more infectious than open vulgarity or blasphemy will no more be seen abroad with the stamp of a public library upon it. No work will pass the doors which, under the guise of exposing hypocrisy, undermines the laws of God and the family.

If these precautions cannot be taken, if the better elements in society will not, at any cost, take pains to see that these necessary restrictions are conscientiously observed, then the sooner the appropriation of public money for the circulation of fiction ceases the better; and let the ground on which our public libraries stand be sown with salt.

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THE MINISTER'S VOCATION AND AVOCATION.

THE question, now continually arising, as to what employments and amusements, not distinctively ministerial, the minister may properly engage in, is greatly simplified when the broad, clear light of our unmistakable calling is turned full upon it, and steadily held there. But when avocation is placed before vocation, or considered apart from it, this question becomes endlessly involved. Light cannot be judged by darkness, but darkness by light. We are not to view our calling in the light of the world, but the world in the light of our calling. And therefore the subject of this paper, though apparently large, is reduced to its smallest practicable dimensions.

Let us explain this point of departure more fully. The minister's calling is really the minister's consciousness, and ought to be the minister's conscience. Cut off the light of that consciousness, and the light of conscience is extinguished. All becomes alike permissible or alike questionable. Turn on the light, and the rightness and wrongness of all employments and amusements stand plainly revealed. This noon-day brightness of consciousness and conscience, of reason and experience, of doctrine and life, is perfectly exhibited only in Jesus Christ. Governing principles may not be very hard to discover, but the questions of casuistry that arise in every-day ministerial life are not usually decided by mere governing principles. They are oftener determined by that inner sense of right and wrong, propriety and impropriety, expediency and in expediency, which we may call the ministerial character. The minister whose heart and life are outside the limits of his vocation may do many things with undisturbed conscience, however correct his theory, which will seem wrong to him when he becomes again a whole-hearted minister. The minister who believes in his mission, and is wholly consecrated to it, will seldom make a serious practical mistake. But theory underlies practice, and it is important that, in theory as well as practice, this segment of bright and healing light, which shines out into human life, and which we call *The Clergyman*, should be neither too broad nor too narrow. And it should be well defined. Any penumbra, any marginal dimness, caused by the interference of other considerations, such as the condition of society or the ways of the world, is, because dim, also doubtful, and therefore dangerous. The wise minister will avoid it until forced into it; and to

be forced into it means simply the broadening of the ministerial consciousness so as to include it, when, though still marginal, it ceases to be dim and dangerous. The true minister widens his calling only by compulsions from within, not by enticements from without. He goes where the light that is within him says, Go; not where the darkness without him says, Come.

Our first business is, then, to fix the boundaries of this light which we have called the minister's consciousness, and then turn on the blaze to its full brightness. A mistake as to the limits of his calling is a fatal mistake. He must feel that he is called, and called to something definite and peculiar. This, which is true of every man, is true of the minister above every other man. His calling should bound in his life. Whatever is seen to be beautiful and proper in the light of that calling may be safely regarded as a part thereof. If it be of the nature of avocation, it is like a flower, a stream, a tree, or a hill, diversifying the straight and narrow road which he has chosen to travel. He may harmlessly, if not helpfully, stop to pluck the flower and enjoy its fragrance; he may pause at the wayside brook to refresh himself or to bathe his hot and weary feet; he may cast himself for an hour beneath the grateful shade and rest his limbs; he may linger for a season on heights that command a wider and lovelier prospect, and drink in the inspiring greatness of God's creation and man's wide thoughts. But in the same light that reveals these joys and beauties many a stray bush, rose-covered to the eyes of other men, is seen to hide thorns; many a babbling brook is seen to flow with polluted water; many an inviting resting-place is perceived to be a dangerous allurement to sleep, deaf to the voice that says, "Work while it is called to-day;" many a wide-spread and varied landscape appears as it appeared to the Master's eye, "Kingdoms of the world, and the glory of them."

We will not dwell in detail upon the minister's vocation. We will try to define its limits rather than enumerate its contents. A few bold, broad strokes will serve the purpose.

The minister is a man, — nothing else than a man. To be a man in the highest sense is his calling. He is called to all the functions of manhood, but most of all to the highest. Everything below the level of character and spiritual nature must be held subservient not only in theory, but in practice. He is freely supported, that he may have great freedom and opportunity — denied to most men — to illustrate manhood in its highest sense. Without purse or scrip, as it were, devoid of a worldly, business-like

care for the morrow, he is sent to show to busy, anxious, tempted men the ideal of a high manhood. Whatever he can do to elevate men belongs generically to his calling; whatever he can do to elevate the characters, restore the souls, or upbuild the faith of men, belongs specifically to his calling. He is not a doctor, a lawyer, or a teacher, but a priest, ministering under the "great High Priest, who hath passed into the heavens." In a sense men must be able to say of him, "Never man spake like this man." In a sense he must be able to say, "I came forth from the Father." In a sense his preaching must bear this witness, "He that is of the truth heareth my voice." His daily life, his very character must shine with something of the radiance of transfiguration. It must glow with ideality. He must submit to be judged by higher moral standards than other men, and when he is summoned before the bar of public opinion, the world's Pilates should be compelled to wash their hands and declare, "I find no fault in him."

He must also be a man in a diviner sense than other men. He cannot find his best comfort and support in this world. He must know of a high tower and a great rock. He must dwell in the "secret place of the Most High," and, learning there a higher than social science and nobler than humanitarian methods, he must go forth, like the Spirit of God, to redeem men's lives from destruction.

Still more specifically, he is the anointed priest of an economy. It is his peculiar work to preach Christ and upbuild his church.

This is a high view of the minister's vocation; but if it be ideally high, it is also ideally broad. It admits all the latitude any true man can ask for. There is no real and solid breadth except that which furnishes a basis on which to build up altitude. There is no true liberty except in connection with limitation. This truth, which the Greeks revealed in art, and the Romans in law, Christ reveals through his ministry in the gospel. No real privilege but is blood-bought. This is amply illustrated in our self-denying profession. No other man in modern society is granted the same privileges that the good minister is permitted to enjoy. A clergyman whose silver wedding recently drew together a large and representative company, bringing with them rich gifts of love and silver, bore his people witness that, during his pastorate of nearly two-score years, they had allowed him the "joy of liberty." Many others could bear similar testimony. People will give a true minister what they will give no other man. They will give him vacations which they would give no other man. They

will enlarge his borders and accord him liberties which they will accord no other man.

Christ, the self-denying and the ideal, ate with publicans and sinners, broke the law of the Sabbath with impunity, and taught a doctrine which undermined and overthrew the whole Jewish economy. The minister of to-day who climbs to the height of his calling is permitted to attain unto its breadth. The man of blameless life and zeal for human good may subvert old doctrines without reproach, and walk where baser men cannot go unscathed. A man is like a pyramid; his base is not limited except by his height. He may be unimpeachable in orthodoxy and punctilious in deportment, but, if this be all, he cannot blind the eyes of his people to the fact that he is cold in his sympathies, hackneyed and uninspiring in his sermons, and destitute of a true ideality. They will measure him by his height, and if he be not a lofty minister, they will allow him to limit himself to a very narrow range of privileges. His parish would find fault, should he venture beyond his self-appointed limits. And this is as it should be.

It is the high minister who can afford to be broad, nay, who must be broad. His is the breadth of a man, — a thinking man, an aspiring man, a Christian man. It is the "liberty of the gospel." It was by rising toward a man's full height that Paul and Luther widened out to well-nigh a man's full breadth. Such liberty is no Antinomianism, wearing the clanking chains of license. It is a liberty that comes by law, — a law as exact and inexorable as that which built the pyramids. Breadth is a relative matter. It becomes noticeable and offensive only when it is out of symmetry. We find it hard to think of Christ as so very broad, because he was also so very high. Let a minister rise high enough, and he need not fear that he will not be allowed to expand. Let him rise high enough, and he need have no anxious fear lest he grow too broad. Let him rise high enough, and the inexorable law of mental and moral symmetry will do the rest.

But, wherever there is law, there may be also lawlessness. A minister may broaden out until he lacks symmetry. This danger lurks within the domain of avocation rather than vocation. By avocation we understand privilege, and the minister may care more for his privileges than his duties. He may spend more time and energy in widening his pathway than in walking it. There are limits beyond which he may not pass, not merely because he is a man, but because he is a minister. Hence arise numerous questions of casuistry touching ministerial propriety, — questions not

always to be decided on mere general principles, though these may greatly facilitate their decision, — questions which must be referred to the ministerial sense, can be answered only by experience, and come properly under the head of things "to be discussed."

Let us begin at the outermost edge of the wide limits of manhood, and work inward, not so much to enumerate and pronounce dogmatic sentence as to illustrate and suggest.

The man is an animal, and so is the minister. If he violate the obligations of his physical being, he cannot escape the penalty because he is a saint. It belongs to the minister's vocation not only to teach, but also illustrate, physical well-being to other men. Whatever develops the animal develops the man, and so far forth, the minister. Our most prominent pulpits are being filled with men of robust bodies. But preaching is labor, vocation; and it is a proper part of the minister's avocation to turn his animal nature out to pasture, and give scope and play to the physical man. If we write two sermons and a paper for a minister's club in one week, besides leading two prayer-meetings, conducting a Bible-class, and making a score or two of parish calls, we must unbend somehow. Some men think they can rest themselves sufficiently by a mere change of occupation, but in the experience of others all work is work, especially if it relates to their parish and their profession; and such persons succeed best in unbending somewhere along the line of their physical nature. After a hard day at theology, or wrestling with the ever-recurring problem of how he can make the stony ground of his parish laugh with a gospel harvest, the athletic minister may find a book of travel or sportsmen's adventures exceedingly restful and stimulating. In this sense "Forest and Stream" might be possibly classed among the minister's religious weeklies. Such reading levels him up, so to speak; it loosens the tense spiritual and intellectual strings, and restores the harmony of the inner man. In the matter of recreation tastes differ widely, and therefore no fixed rule can be established. Indeed, the only universal rule is this: *Do nothing which is distasteful.* Mr. Gladstone rests himself after the labors of parliament by felling trees, and a clerical friend of ours gets his recreation at the turning lathe. Another, whose nature requires physical abandon, would find this irksome. One minister takes boxing lessons, or uses the foils; another plays lawn tennis, while his neighbor rides the bicycle. We do not object to these forms of athleticism, and yet there are others which, when accessible, we like still better. They seem to us more truly ministerial, because

more truly manly. Boating, canoeing, fishing, and hunting combine recreation with the higher pursuits; bicycling, too, claims this advantage, when it is practiced along country roads. These are not athletics merely, but athletics with a higher object. They furnish the minister with his best illustrations, suggest his best sermons. They lead his feet away from tennis courts and base-ball grounds, bicycle meets and fencing rings, out into the open sky, where he may "list to Nature's teachings." They lead him out of man's littleness into God's greatness. They release him from the bondage of imperfect institutions and sin-stained history, and permit him to lay aside his ministerial coat without the danger of putting off his ministerial dignity with it. The genuine clerical fatigue is not of the brain, but of the heart. It comes from close and uninterrupted spiritual contact with humanity in its sins, its sufferings, and its frailties. A really fatigued clergyman cannot find rest within sight of his own church spire. There is nothing like nature and solitude to dissolve the crystallized ecclesiasticism out of a man, and leave the wine of his soul sweet and clear. It is a luxury to a preacher to descend from the pulpit and bow as a worshiper. And where can he do this under the ministration of a higher priest than Nature, or in a grander and more ancient temple than God's forest? It would be well if ministers would oftener elect Nature their bishop, and commune with God while she dispenses the elements. Then, too, boating, fishing, and hunting may be made incidental to botanizing, geologizing, and zoologizing, which seem to us more manly in the high sense than lawn tennis, croquet, or base-ball. Other things being equal, the money invested in an amateur photographer's outfit and the time spent in using it would appear to be better employed than in boxing gloves or fencing foils. Few ministers have taught the lesson of divine Providence so sweetly, nobly, and naturally as Walton in "The Complete Angler," or Hugh Miller in "Footprints of the Creator." He who will interpret the divine lesson in Nature must get near to her heart and feel its throbbings; and the minister who in his physical sports deserts the haunts of men and enters the Eden of the wilderness, "Finds tongues in trees, books in the running brooks, sermons in stones, and good in everything."

The mere question of ministerial dignity in athletic pursuits is also important. It is easy, in descending from a lofty dignity, to stoop too low. The foot often trips on the pulpit stairs after the sermon. In avoiding a ministerial manner, we may easily go to the other extreme and assume unministerial ways. However un-

desirable it may be to advertise our profession by dress and manner, this is undeniably better than to ape the dress and manner of other classes of men. The minister who dons the gloves in his study should not affect the style of a boxing-master, or cultivate the society and language of votaries of the ring. It is not helpful to be quoted by horse-jockeys as if one belonged to their class, and for this reason experience shows that it is dangerous to own that noble specimen of the animal creation — a fast horse. The owner is nearly sure to speed his horse in order to get the better of some rival of the road, and from that moment both he and his horse are the talk of the stables. And in the same way there seems to be some influence in mere athletics that tends to drag its votaries down to the level of a mere athletic class. There is a world of common sense in the words of the Apostle to the Gentiles, "All things are lawful for me, but all things are not expedient." Better avoid all great convocations where men of the world find their favorite sports, all tournaments where book-makers and pool-sellers hold the field without dispute. We can hardly imagine Izaak Walton at an angler's tournament, though had he gone, he would have probably captured all the prizes. Some of our best preachers are expert in the use of the rod and the gun, yet who would care to hear them spoken of in connection with Dr. Carver and Captain Bogardus? These win their laurels at glass-ball matches and turkey shoots, which is the field of mere athletics. Ministers make their best shots within the covert of the leafy woods; they make their most skillful casts along the banks of some sylvan stream. This is athleticism with an object.

There is such a thing as ministerial dignity, just as there is such a thing as judicial dignity. And people like dignity, that is to say, propriety and fitness of bearing, language, and manner, a constant tribute to the importance of one's position. He who is *dignus*, or worthy of his calling, will rise at least to the level of popular prejudice in this respect. This does not imply that he may not rise above that level, but it does imply that there is such a thing as falling below it. For this reason a joking minister is seldom as successful as one of more elevated manners. It is an axiom in politics, that the joking politician will not attain high office. "Young man," said a Nestor in politics to an aspirant for political honors, "don't tell funny stories in your speeches. If you wish the people to regard you as a great man, pound the table and look solemn." The late Mr. Corwin, of Ohio, with all his great abilities and personal popularity, failed, it is said, to reach the distinc-

tion which he deserved, because he became famous for his jokes. His audiences would never take him seriously. A well-known Congressman from New York, though acknowledged to be a really wonderful man, possessed of the most sterling qualities, has never risen above the Lower House, presumably for the same reason. That which is true of statecraft in this respect is even more true of the ministry, at least when we look above its lower levels. It must be confessed that there are notable exceptions: among statesmen, Abraham Lincoln; among ministers, Norman McLeod. But these exceptions prove the rule, for Lincoln and McLeod became distinguished, not because of their propensity for joking, but in spite of it. An occasional story, well told, or a shaft of wit, well sped, is a capital thing, but a joker's or story-teller's reputation is often very inconvenient. It is inconvenient to find one's self obliged to recover by reticence or repulse one's social equipoise. It is quite impossible to speak naturally and forcibly on elevated and solemn themes before persons in whose presence a measure of one's dignity has been sacrificed. What is true of every worthy member of society must be twice true of the clergyman, — he should be familiarly, but never vulgarly, approachable.

We are far from arguing in behalf of a professional dress and manner, distinguishing the clergyman from other men of elevated tone and great self-respect; but people are certainly best pleased with that minister who never loses a manly poise and social self-restraint. A minister with a high sense of his calling will succeed, no doubt, in being manly without being undignified or unministerial. Frederick W. Robertson was in the truest sense a minister, and a dignified minister. His sermons are the models after which a generation of clergymen have been preaching, yet his heart went out toward the military profession, and he never got over a feeling that he ought to have been a soldier. Thrilled in all his being at a salvo of musketry or the roll of a drum, he never forgot that he was a preacher and a pastor. It was because he was such a man that he became such a minister. He was more successful in his work, he occupied a higher place in the respect of his contemporaries, and he has been given a holier place in the memory of posterity, because he held the man and the minister in such close and harmonious union. George Herbert, less athletic and more courtly, was like Robertson in this respect. A courtier born and bred, he never lost his courtly qualities, even when ministering to a congregation of plowmen in a rural parish; yet he subordinated his native predilections, and turned them to a good account in the service of the King of kings.

From what we have broadly termed athletics, we pass into the still broader field of intellectual avocation. Since this field is the border-land of the moral and spiritual man, it is here that the minister's chief liberties, and at the same time his greatest dangers, will be found. A wide latitude is offered, and hence there is an easy chance of overstepping proper bounds. Here emerges a great array of questionable occupations and amusements, such as the theatre and the opera, membership in clubs which are semi-literary and semi-convivial, and the like. This penumbral margin is wider than in mere athletics; it is also more inviting and offers stronger arguments. We will not venture to apply the rule, but will merely state it, and leave to a broad and educated ministerial sense the decision of the numerous questions of casuistry which the theme suggests.

Whatever broadens the intellect and enlarges the intelligence greates the man, and therefore the minister. But since the mere question of intellect is subordinate to that of character and faith in God, whatever intellectual pursuit turns the minister aside from his work of saving souls, or dims his appreciation of this work as his true and only vocation, is not merely questionable, but plainly wrong. Whatever may possibly do this, or may possibly weaken his moral and spiritual hold upon his flock, is questionable, and therefore to be avoided until new light breaks in.

There can be no question, however, that to be a well informed and a widely informed man is a chief part of the modern minister's vocation. Without clear and varied knowledge, he can preach the gospel but to a very limited degree and to a very narrow circle of hearers. This is no day when he can be a mere theologian or Bible reader, and yet accomplish the best that may be done for his parish. It is the world of to-day with which he has to deal, — a busy, thinking, inventive, intellectually daring and inquiring world. Paul did not preach on Mars' Hill as he preached in Colossæ and Thessalonica. He brought his knowledge of philosophy and literature into play, and the modern minister must do likewise. So long as the "heavens declare the glory of God," the minister must be something of an astronomer. Let him have his own telescope and charts, if he can afford it. He can probably better afford it than to lumber up his library with the complete works of Augustine and Jerome. So long as the "earth showeth God's handiwork," the minister must keep abreast of the natural sciences. So long as "day unto day uttereth speech," he must read history, get at its inner meaning, and

be able to interpret its broadest lessons. So long as the question stands in Holy Writ and lies unanswered in the hearts of men, "What is man that God is mindful of him," the minister must be a persistent and unwearied student of human nature in all its many phases. He must be an anatomist and physiologist, a metaphysician and psychologist, a statesman or student of government, and even in the best sense a politician. He must be a social scientist, and, whether at first hand or through the novel and books of travel, a student of all social manners, customs, and foibles. Above all must he be a student of poetry, nay, himself a prose-poet, rising into the higher regions of ideality and ranging through the emotions of the human heart, "looking not on the things which are seen, but on the things which are unseen."

We will not undertake to say whether, as a student of government and politics, he may venture to take the platform in behalf of a party or a candidate. This must be determined by the urgency of the case, and by his ability to speak wisely and well. The minister is certainly a citizen, but a citizen holding special office. There is an unwritten constitution, which surrounds him with statutes of limitation. These statutes may be set aside only when the public good demands it. Declarations of independence, unless absolutely necessary, are apt to be meaningless, if not harmful.

We need not attempt to settle the question whether a minister may become a writer of novels and histories. A creditable success in these branches of literature requires peculiar gifts and the trained skill of the specialist. It is a favorite field with clergymen, and some have succeeded; notably, within recent years, the late J. R. Green and E. P. Roe. This success, it is true, carried both these gentlemen out of the ministry, but even ministers may quit their calling, if it be for the greatest good of the greatest number.

We will not say whether, in studying human nature or social phases, a minister may search the slums of a great city, and narrate his observations from the pulpit; nor whether he may visit theatres for the improvement of his mind, the widening of his knowledge, or to help make theatres and theatre-going respectable. A noted preacher did the former, and thus increased his audiences, if not his usefulness, while the same preacher declares that theatre-going is altogether wrong.

Nor will we venture an opinion as to whether the minister may treat his pulpit as a formal chair of biblical literature, and affirm

as truth concerning the Pentateuch views wholly subversive of those commonly accepted. A New York clergyman has recently done this, and his bishop has requested him to stop, lest he do harm.

These are questions of casuistry, and proper to be discussed. We may perhaps be called on to decide some of them without discussion. Others we can probably better afford to hang up, as Dr. Bushnell hung up his doubts. Some things, however, seem already sufficiently evident; and these may turn out to be privileges quite as valuable as visiting the theatre, or speaking in behalf of a party. A minister may certainly contribute to a symposium in a speculative review, and, if his article be a good one, he will increase his influence thereby without veering off the course of his profession. He may write for the daily papers, and he must read them, whether he approve of all that is in them or not. He may interest himself in public schools, may join a scientific or historical society, may lecture occasionally on questions of secular interest, and may become a recognized authority in matters of archæology and the fine arts, or make a specialty of some branch of curious and antiquarian inquiry. By such side pursuits as these the ministry has not only elevated itself in public esteem, and thereby increased its influence within its own peculiar sphere, but has also contributed substantially to the intellectual well-being and social happiness of mankind.

Something of this kind, by way of specialty, every clergyman must select for himself, in order to keep up his intellectual tone and maintain the just equilibrium of his mind. Our work is peculiar in requiring of us general and well-nigh universal information, and we are therefore in danger of losing the habit of mental exactness and thoroughness. Some specialty, chosen early and followed as an avocation during life, will obviate this danger. Our work, though general, is also intense in certain directions. We are liable to become mere preachers in the sense of professional censors; the constant care of the churches may lead us to "talk shop;" or through the incessant study of theology the whole world takes on a theological color, and we become habitual theorists and moralizers. We know a clergyman who cannot look at a sunrise or watch an approaching storm without thinking how he might use it as an illustration. We know another, who, when a student of theology, went through the big Centennial building, note book in hand, in order to collect points for sermons. Such utilitarian methods tend to convert preachers into sermoniz-

ing machines. As machines they are very perfect, but they can run only in one way, and they turn out only one kind of product. Now, some branch of inquiry, whether of general or special interest, yet quite apart from ecclesiastical and theological themes, will help preserve the minister's mental symmetry.

But these things should not be allowed to take the place of vocation or encroach on its field. The minister is not a poet, novelist, or historian. He is neither college professor nor member of Congress. His work is to preach the gospel both in and out of the pulpit, to care for the souls of his flock, and lead them to Christ. He must believe in this work with all his heart, as the most honorable and important that he could enter on. He must love it more than these. Time spent in any other way when his parish needs his care, unless by way of rest or necessary preparation, is time misspent. If he finds that his side employments are leading him to despise or undervalue this work, he is giving avocation the place in his heart which vocation alone should occupy. If he has plainly mistaken his calling, he should seek another, but, so long as he remains in it, he is bound to give to it the best of his life and soul. Many a minister who might have been happy and useful has been spoiled by allowing himself too much latitude in his intellectual pursuits, or by giving too much time to some favorite specialty. And a discontented and half-hearted minister is about the most pitiable person in the world. Choosing a calling is very much like choosing a wife: it will not do to look askance when proposing. A man must look his calling squarely in the eye, and take it bravely to his heart. But choosing the ministry as a calling is not so much like proposing as falling in love. It should be one of those matches which are said to be made in heaven, where divided affections are worse than none.

It is scarcely needful to mention the money-making avocation. Clergymen will doubtless all agree to exclude it as not only questionable, but as positively bad. In the money-making mania lies a great danger of modern society, and the clergyman must not be enervated or destroyed by it, or woe unto him and woe unto his flock! Preachers who cannot support themselves in the pulpit have usually missed their calling, but a preacher who would descend from his pulpit simply to make money needs to be converted.

The minister's vocation is both high and broad. In the loftiness of its opportunities and the breadth of its privileges no other human calling can compare with it. The world with its allure-

ments we have always with us, but our opportunities as preachers and pastors we have not always. The tendency of the age is toward liberty, and it is certain that the ministry will broaden with the age. We do well, then, if we direct our eyes upward, as well as outward, and lend our best aspirations to the attainment of a high ideal.

J. Brainerd Thrall.

DERBY, CONN.

ITALIAN POLITICS AND THE PAPACY.

THERE are two very distinct points of view from which the Roman papacy presents itself for examination in our times. The *abstract* question of the religious claims of the papacy upon the Christian conscience is an entirely different thing from the almost purely *political* question of its probable relations with the future of civil society.

The purpose of this article is to draw attention to the successive steps by which Italian statesmen have already advanced towards the solution of the papal question as it has been practically brought before Italy during her struggle for nationality, and, taking this retrospect as our guide, to inquire briefly into the probabilities of its eventual entire solution at their hands.

The corollary of such conclusions as may be reached will be that the actual papal question is, in the providence of God, to find its solution, not at the hands of foreign religious missionary zeal, but at those of Italian statesmen and publicists.

Without pausing to dwell upon the forms in which this Italian politico-ecclesiastical question of the Roman papacy presented itself to the statesmen of other days, when it was by no means ripe for any solution, and coming, therefore, at once to our own, we are led to mark three distinct stages in the progress which has thus far been made towards a definitive result, and to name seven of the great patriots of late Italian history as having contributed, each in turn, a factor essential to the solution of the problem, or as having brought Italy, each in turn, an important step nearer to the end in view.

The first of these periods coincides with the reign of Charles Albert of Sardinia; and is that of Mazzini, Gioberti, and Balbo.

The second extends from the accession of Victor Emmanuel to the taking of Rome, and bears the impress throughout of D'Azeglio and Cavour.

The third, which is partly concurrent with the second, dates from the death of Cavour to that of Victor Emmanuel and Pius IX. Of this period Mamiani and Ricasoli have been, more than all others, the representative men. Upon it, the latter certainly has exerted a characteristic and a lasting influence.

The *first* period (1831-1849) dates from the year when Gregory XVI. succeeded to the papal throne and Charles Albert to that of Sardinia; and it was one during which Italy was still feeling the effects of the revolution of July which placed Louis Philippe upon the throne of France. In this stage there was no papal question distinctly recognized by Italy as such; but it no less truly existed latent in that of the political restoration of Italy.

Early in this period, Giuseppe Mazzini came forward with the first programme of a policy for the recovery of Italian independence. Accepting as his starting point the undoubted truth that all the political miseries of Italy were the consequences of her divisions, Mazzini made the *national unity* of his country the corner-stone conception of his proposed policy, as events have since made it a fundamental principle of her great success.

Such a unity was palpably irreconcilable with a number of reigning princes. Therefore, Mazzini, unable to foresee that any one of them, "faithful among the faithless," would prove so true to Italy as to introduce into the problem an entirely new element of hopefulness, drew the conclusion that by *republican* institutions alone could independence be attained and that unity secured. Making, moreover, no distinction between the papacy and the church, and, probably, as little between the political and the religious relations of the latter to Italy, he looked upon the papal government only as monarchy in its most objectionable form, and, naturally, included the church, and all that was associated with it, among the institutions of the past which were to be swept away to make room for Italian unity. Finally, as such a programme was one which it would be manifestly impossible to advocate openly and loyally, either in Italy or before the Europe of that day, Mazzini was shut up to conspiracy and to the organization of political sects, as the means through which the realization of this policy must be sought and through which alone it could be eventually attained.

Thus was a good man and a truly great patriot — while he aroused Italy to realize her need of unity — himself betrayed into becoming a visionary enthusiast and an impracticable conspirator;

and thus were the principles of *Giovane Italia* — “Young Italy” — those which characterize the only steps taken towards the liberation of Italy and the solution of the papal question, during the pontificate of Gregory.

Towards the close of this pope's reign, in 1843, Vincenzo Gioberti, an exiled Piedmontese, who had exchanged the duties of the priesthood for the study of political philosophy, published his great work, “*Il Primato*,” in which he set before his countrymen an ideal of a new primacy for Italy, and in which he urged upon them principles in almost absolute antithesis to those of Mazzini. Animated by the same intense patriotism and by the same longing for the return of Italian freedom and glory; but starting from a reverence for the papacy and a faith in monarchical government which, with him, underlay all his political reasoning, Gioberti pleaded for a policy of hope and of conciliation. The leading features of his programme were, therefore, mutual confidence between the rulers and the people of Italy, the substitution of constitutional for arbitrary government, and Italian nationality in the form of a confederation of the seven Italian kingdoms and principalities under the paternal presidency of the pope and the political administration and military leadership of the king of Sardinia.

This scheme was, of course, as utterly visionary and impracticable in one way as was that of Mazzini in another; and yet, like the latter, it embodied and indeed was built up on certain principles which were absolutely essential to success, namely, adherence to monarchical government under constitutional forms and a policy of frank and trusting conciliation. And Gioberti's remarkable work did inspire the Italian people with new and more hopeful views; it gave direction to the later course of Charles Albert, who cordially accepted its principles; and it so thrilled the imagination of the peace-loving Cardinal Archbishop of Imola that when, upon the death of Gregory in 1846, he was unexpectedly chosen to succeed him, he at once undertook to carry out the rôle of a patriotic, liberal, and fatherly pope-king therein assigned to him.

Thus far, then, two elements, each essential to the future solutions of the papal problem, had been brought forward in the discussion of the question of Italian independence; but each apart from the other, nay, each in antagonism to the other, and each embodied in a scheme which was, as a whole, utterly visionary and impracticable.

And yet, for a few years, — during that short space, in fact, in which the reign of Charles Albert coincided with that of Pius IX., — all patriot Italy was divided between these two schemes. The more experienced and moderate adhered, for the most part, to the hope of Gioberti. The more impulsive and impatient compromised themselves with the intrigues of Mazzini. And at last Italy had the opportunity of trying both experiments, — of putting each of these two schemes, in turn, into at least partial practice.

On the one hand — it is an oft-told tale — Pius IX. began at once to inaugurate reforms; both the pope and the Sardinian king, followed, one by one, by the other Italian rulers, granted constitutions to their respective states, declared war in the name of the hopes of Italy, and attempted to drive the Austrians beyond the Alps. But the king was defeated quite as truly by the ill faith of his nominal allies as by the armies of Austria. The pope, alarmed by the excesses of the revolution he had set in motion, abandoned the experiment in despair and fled from Rome. Charles Albert made, indeed, another gallant attempt in the spring of 1849, but, being again defeated at Novara, he abdicated in favor of his son, Victor Emmanuel. Constitutional government in Italy survived this experiment only in Sardinia. Such was the end of the attempt to carry out the theory of Gioberti.

In the mean time, on the other hand, a quasi-republican government was set up in Rome on the flight of the pope. The Austrian grand duke of Tuscany also abandoned his capital, and popular governments were in succession proclaimed throughout Central Italy. Under Mazzini, as chief of the Roman Triumvirate, the *guerra dei popoli* was declared against Austria without, and against monarchy at home. But the defeat of Novara, and the consequent return of the Austrians to Florence and Bologna, and, at last, the reduction of Rome by the French, finally and effectually disposed of the experiment of Italian republicanism, and Italy was left for ten years to the quiet study of the lessons for which the experience of these three years had abundantly supplied the materials.

Some time, however, before this period, Count Cesare Balbo had pointed out the leading fallacy of the scheme of Gioberti. In his "*Speranze d'Italia*," published as early as 1843, he accepted, in substance, the programme of an Italian confederacy based upon the principles of constitutional monarchy, and under the leadership of Sardinia, but wholly throwing out the dream of a pope-president.

This was the next important step in advance. Gioberti had endeavored to find a place for the papacy — a papacy idealized for the purpose — at the head of his Italy. Balbo left it altogether out of the political combination which he proposed to his countrymen. But the dazzling vision of a pope realizing, as it would seem, the ideal of Gioberti, suspended for a time the influence of Balbo's wiser reasoning, until 1849 converted even Gioberti himself and gave to the Speranze its rightful place in the heritage of political wisdom which Victor Emmanuel and his constitutional advisers received from the era which had now closed.

It is worth while here to note the exact condition of the papal question,— *still latent in that of Italian independence*,— as it was inherited from the reign of Charles Albert by that of Victor Emmanuel. The conception of Italy as united in one nationality, or that of Italy under constitutional monarchy, either the one or the other, involved, of inevitable consequence, a most serious interference, to say the very least, with the existing conditions of the papacy. But this fact had not so far been fully realized, certainly not in so many words, and the most which had been deliberately proposed as to the papacy was to ignore it. Even Balbo had gone no farther than to take the negative position that it could *not* be made part of the national scheme. Thus far, then, no one had consciously attempted or proposed to lay hands directly upon it.

We enter now upon the *second* stage of this question (1849–1870), that which culminated with the fall of the temporal power, and in which Italian statesmen were avowedly dealing with the papacy itself, though as yet only in respect to its *secular* claims and its *secular* authority.

The Marquis Massimo d'Azeglio, to whom the young king of Sardinia, almost immediately after his accession, intrusted the government, was one of those rare characters whose unsullied honor, fearless patriotism, and lofty integrity of purpose purify and elevate the times in which they live. The *coraggio civile*, to which he had exhorted his countrymen, the *conguira al chiaro giorno* to which he had invited them, were both nobly illustrated in the spirit with which he now led Italy into a new stage of the great work before her. Although he entirely concurred with the general principles of Balbo, he was too truly a child of the old *régime* to realize at once to what extent the recovery of Italian independence involved a struggle with the papacy system as such, or

with its authority even within the States of the Church themselves.

But he clearly perceived what was yet necessary to make his own Sardinia truly free; and he inaugurated that resolute contest with the church which, step by step, redeemed his country from ecclesiastical interference in its secular affairs. He early called Count Sicardi into his cabinet, and brought before Parliament the Sicardi laws which closed the ecclesiastical courts, put an end to the immunities of the clergy, and subjected them, on the same footing as the laity, to the civil laws. It was due to his loyal daring and personal influence with the king that the bill for the suppression of the monastic orders, brought in by the Cavour ministry, received the royal sanction. Whether in office or not, the name of D'Azeglio is identified with a series of measures which emancipated Sardinia from this species of indirect papal control; and not Sardinia only, but all Italy, as the constitution and laws of that country were extended, one by one, over its different states and principalities.

Camillo Benso, Count di Cavour, to whom D'Azeglio first offered a portfolio in his ministry, and to whom he afterwards advised the king to intrust the government itself, was a man of a very different class from any of those who had preceded him. They were all, more or less, theorists, poets, political philosophers, and, however ably and nobly, they reasoned from certain accepted principles to ideal results.

Cavour, as a practical statesman, first comprehended the practical necessities of the whole work which he had undertaken. He first united in one political programme Mazzini's conception of Italian unity and Gioberti's hold upon the principles of constitutional monarchy; with Balbo, putting aside all idea of papal co-operation, and resolutely developing the policy of D'Azeglio to reclaim for the state all those powers which had been usurped by the church. This scheme, of course, distinctly *implied* the liberation of the States of the Church from the government of the Vatican, and the separation, at Rome as elsewhere throughout Italy, of the temporal from the spiritual power of the popes.

But even Cavour grasped this great problem only on its secular side. Within the limit he had mastered it. He held clearly defined and firmly the policy which alone could restore and secure Italian nationality; and, in his famous formula, "A Free Church in a Free State," he set before Italy the true conception of the relations which could alone exist between the church and such

nationality. But the time had not yet come for Italian statesmanship to realize what were the indispensable conditions of such "a free church" as could adjust itself to such "a free state," much less how such conditions were to be actualized. Even Cavour did not thoroughly define to himself the word "free" in the first part of his own formula; nor did he seem to have reached the logical consequence of his own positions, that, as no state, so also could no church be free, unless it were fully emancipated not only from external interference and control, but also from arbitrary and corrupting government within. Cavour, however, possessed in a remarkable degree that quality of all truly great statesmen, fearless faith; the faith, that is, which being once sure of a principle or a policy, boldly trusts it, even though much of the future to which it must lead be yet unknown. His confidence that his programme could and would be carried out was indeed based, so far as that programme was secular, upon the experience which Italy had now acquired; so far as it was ecclesiastical, it was based upon the necessities of the case which, to him, were proof enough that some means of adjusting the church to such a programme would be revealed by the progress of events.

Under the government of Cavour himself, within less than two years, Lombardy, Parma, Modena, Tuscany, the Romagna, Umbria, and the Marches, and, finally, Sicily and Naples, were successively united with Sardinia in the kingdom of Italy. Under the guidance of the policy which he bequeathed to Italy, Venetia, and, at last, Rome were also added, and Italy was one. But both the full meaning and the perfect application of his great formula were left to the statesmanship of those who should be able to gaze out into the future from the summit of the structure which he himself would first erect.

Whereas, then, Gioberti sought to adapt his Italy to the papacy, D'Azeglio and Cavour took the ground that the church must be brought to conform itself to Italy, by yielding up its secular claims and its temporal authority, and *otherwise as should be found necessary*. Under the vague generalities of this last clause lay hidden the most difficult, because as yet undefined, part of this papal question as Cavour left it to those who were to come after him.

Or, to present the subject in a somewhat different way, the papal question, which was *latent* in the original Italian question, was now developed by D'Azeglio and Cavour, and, in this process of development, resolved into three, namely:—

(1.) That of the interference of the ecclesiastical authorities in the secular affairs of states outside of those directly subject to the church.

(2.) That of the *temporal* power of the papacy within the "States of the Church."

(3.) That of the spiritual papacy.

The last attracted no attention at this stage of *affairs*. That the first imperatively demanded solution, as the condition of any Italian freedom, was realized by D'Azeglio; and the policy which he inaugurated, faithfully adhered to and extended from one province to another, eventually carried local freedom from ecclesiastical interference over all Italy.

That the second imperatively demanded solution as the condition of Italian unity was inherent in the programme of Cavour, and was, of course, understood by all. The only perplexity was as to the nature of that solution; and the story of Italian politics from 1860 to 1870 was the story of repeated and persistent efforts to induce the pope voluntarily to yield up his temporal power.

Wholly unconscious, as it would almost seem, that there was yet another branch of this papal question still in reserve, one Italian ministry after another undertook to demonstrate to the Vatican that the spiritual power would be stronger if untrammelled by secular interests and political entanglements. They were right so far as their reasoning applied to the church; they were wrong in applying it to the papacy. Their fallacy lay in so identifying the papacy with the church as to infer that what applied to the one was also applicable to the other.

The pope ever replied that the temporal was essential to the exercise of the spiritual power: and, speaking as a pope, he was right.

Whether the Italian government pursued this course with any real hope of success may almost be doubted; but for ten years it seemed the only direction in which a wisely patient statesmanship could attempt to move. It certainly was necessary to exhaust patience itself in such attempts before the people of Italy or Europe could be prepared for any other course. This policy was not wholly relinquished until the Italian army was encamped outside the gates of Rome; and when the last *Non possumus* had been replied to the envoy of the king, the question of the temporal power was, on the 20th of September, solved, as only it could be solved, by the breach at Porta Pia. The ministry of 1870 thought that they had demonstrated that the pope was wrong; on the con-

trary, they had placed Italy and the papacy in such relations as would speedily demonstrate that he was right, and that there yet remained another branch of the papal question to be grappled.

But, at all events, there remained now no longer any question of the *temporal* papacy. The great problem, therefore, so far as it came within the range of the theories and schemes of Mazzini, Gioberti, Balbo, D'Azeglio, or Cavour, was now solved. Italy was one from the Alps to the Adriatic, from the lagunes of Venice to the farthest shores of Sicily. The Italian government was settled upon the principles of a liberal constitutional monarchy. The sceptre of this monarchy was in the hands of the House of Savoy, without the reservation to the pope of even the name of political precedence. All interference of the church in the secular affairs of this kingdom and all clerical immunity from the civil law were at an end; and even the monastic system was, in the eyes of the law, a thing of the past. So far as the Cavourean conception of ecclesiastical freedom went, there was now "a free church in a free state."

"A free state" certainly;—but was the church yet free?

So far as the Cavourean conception went—yes. But it remained to be considered whether that conception exhausted the conditions of such freedom as would enable the church to adapt itself to a free state of Italy. In other words, the question of the *spiritual* papacy was yet unsolved—the question, that is, how far it is essential to the safety of the state that the papal authority, even in the church itself, should be radically modified; or whether it must not be wholly eliminated.

That such a question would present itself was instantly and instinctively perceived by not a few, as witness this language of the Florence "Nazione" of September 17, 1870:—

"The completed nationality [of Italy] having been thus attained, we shall find ourselves at once in the presence of the intricate problem of the coexistence of a free nation with the independent papacy. The Roman question, we shall never sufficiently repeat it, rises before us entire and intact and more urgent than ever, the day we enter Rome."

We turn back now, therefore, to ask what progress Italian statesmen had thus far made towards a solution of this problem of the spiritual papacy, in what has been distinguished as the *third* stage of the Italian question (1861 to 1878),—from the death of Cavour to that of Victor Emmanuel and Pius IX.

There will be no occasion to take note here of the extent to which Italian churchmen, beginning with Rosmini, had already raised the demand for reforms in the church, for the church's own sake or for that of the spiritual interest of the Italian people. The subject under present consideration is the relation of Italian statesmen with the question as one of Italian politics.

In 1862, Count Terenzio Mamiani — fourteen years before papal prime minister, afterwards minister of public instruction in the Italian cabinet, and still more lately president of the Italian Senate — published a little brochure, of no small importance, "*La Rinascenza Cattolica*," according to which the solution of the papal question is to be found in the *self-reformation of the papacy*. Such a self-reformation, it was claimed, should embrace the frank renunciation of the temporal power, the restoration to the people of the right to elect their own bishops, and various other reforms of an ecclesiastical nature in matters pertaining, not alone to the political status of the church, but also to its moral relations with society.

Here then, with Mamiani, Italian statesmanship advanced from D'Azeglio's policy of merely restraining the church from interfering with the secular affairs of the state, — and from Cavour's policy of simply separating church and state, and leaving the former to itself, organizing Italy without it and around it. It now reached the conception of the necessity of great reforms in the papal government of the church as the condition whereby, alone, it could be harmonized with the proposed *Libero Stato* of Italy. Cavour simply conceived of his *Libera Chiesa* as free from *external* secular restraint. With Mamiani came the realization that, not this alone, but also a radical modification of its own ecclesiastical government, was necessary to "*a free church*."

But Mamiani failed at this time to distinguish sufficiently between the papacy and the Italian Catholic Church; and, therefore, his dream of a *rinascenza cattolica* took the form of a self-reformation of the papal system rather than that of an extra-papal reformation of that church.

Not subsequent to Mamiani in point of date, but going beyond him in his conceptions of this question, was the Baron Bettino Ricasoli.¹

Called to the government upon the death of Cavour in 1861, he explicitly declared, at the outset, that his policy as prime minister

¹ A sketch of the life, services, and ecclesiastical opinions of this statesman was given in the *International Review* for September, 1881.

was "to open the way to the church to reform herself." But, however, clear may have been his own conceptions of the distinction between the reformation of the papacy and a reformation of the church, — it is very certain that no such distinction was generally recognized at the time, or that Italian thinkers had, until a much later day, any sense of the political necessity of any reformation, beyond the cession of the temporal power.

Yet neither the brochure of Mamiani nor the stand taken by Ricasoli were without result. Little by little, the subject of the reformation of the church of Italy enlisted the attention of a steadily increasing number of thinkers and writers, both ecclesiastics and laymen. In 1864 the "Esaminatore," a periodical devoted to the serious examination of this very subject, was started in Florence, where it was published for seven years, and to which both of these statesmen openly gave their sanction. And when Ricasoli returned, in 1866, a second time to power, he thought it opportune to bring the issue distinctly before Parliament and before Italy. In the hope that the catholic or reform spirit within the church was now sufficiently strong and sufficiently in earnest to wrest such a reformation from the papacy, if placed face to face only with the Roman Curia, he, therefore, brought forward a project of a law for so withdrawing all state control from the church as to leave it entirely free, at least from all secular hindrance or complications. But alike in his sense of the political importance of church reform and in his faith in the better portion of the clergy of the church, he was far in advance of Parliament and of the times. The bill did not become a law, and he resigned.

In 1868 Mamiani placed himself more fully in accord with Ricasoli by the publication of his "Theory of Religion and of the State;" and, in 1870, it was well known that both these statesmen frankly favored such a reformation of the church as would reduce the papacy to a mere primacy *inter pares*. But, however far others agreed with them as to the importance of such reforms in the abstract, there was little serious realization that these were questions with which Italian statesmen, as such, would have to deal, — until, in 1870, the occupation of Rome solved that part of the papal question which involved the temporal power and left that of the *spiritual* papacy alone unsolved.

On the eve of this great event, the question of the politico-ecclesiastical future presented itself to the Italian cabinet somewhat in this light: —

The spiritual supremacy which the bishop of Rome, as pope,

claims and exercises over the Catholic subjects of other governments, — such, for instance, as France, Germany, Austria, — carries with it, of necessity, the power to interfere, possibly to a very serious extent, in the affairs of these nations. Europe cannot, therefore, permit one who exercises such a power to become himself subject to the government of Italy. (This position, by the way, is precisely that in which the first Napoleon sought, by the concordat of March 25, 1813, to place the papacy towards himself.) The Italian cabinet, therefore, thoroughly understood the necessity of giving Europe guaranties that Italy would acquire no such power of interfering, by means of the pope, in the affairs of other nations, before she could ask them to acquiesce in the occupation of Rome.

There were but two such guaranties which Italy could offer.

Either (1) the pope, retaining his ecclesiastical and spiritual supremacy, must be secured in his *personal sovereignty* and held free, in the exercise of that supremacy, from all responsibility to the government of Italy.

Or (2) becoming a *subject*, and so responsible to that government for his conduct in all that touched the state, — his supremacy must be restricted to the church of Italy; in other words, the papacy must be reduced to an Italian primacy.

That the third Napoleon, so early as the winter of 1860–61, seriously contemplated cutting this papal knot, so far, at least, as the mutual relations of France and Italy were then concerned, in some such Alexandrine fashion, can scarcely be questioned. Certain pamphlets, published at that epoch, and confessedly inspired by him, remain in evidence of this.

But even had the Italian ministry of 1870 been prepared for such an alternative as this latter, Italy was yet far from prepared to comprehend, or Europe to accept, such a substitution of a simply *national* for an *ecumenical supremacy*; nor yet was it, at that time, by any means, within the power of the Italian government to effect any such revolution in the ecclesiastical relations of the pope to the Roman Catholic world without. There was, then, but one course practicable.

In adopting, however, the first of the above alternatives, it is not at all certain that either Visconti Venosta, the foreign minister, or his colleagues of the Lanza cabinet, believed it to be a definitive solution of the question of the papacy. It seems far more probable that it was regarded by them as a provisional measure, for which the state of Italy and of Europe offered no *present*

alternative ; and which would, moreover, be a means of educating Italy and preparing Europe to acknowledge the necessity of a solution much more radical.

The Italian cabinet, therefore, gave Europe a pledge that Italy would respect the independence and inviolability of the papacy ; and, after Rome had been occupied, and before the government was transferred from Florence in 1871, the same ministry laid before Parliament the project of the famous Law of the Papal Guaranties.

It is not germane to the purpose of this article to discuss, or even to recount the details of this law. Sufficient that it proposed to place the pope in such a position of personal and official inviolability as would enable him to exercise his supremacy over the churches of other nations, without involving the Italian government in any responsibility for his official acts, or reserving to that government any control over them.

Upon the basis of such a law, accepted by Europe, though scouted by the Vatican, the government of Italy was transferred to Rome. Upon the basis of this law, faithfully and loyally carried out to the extreme of romantic chivalry, Italy has now sought, for some thirteen years, to live side by side with an independent papacy.

How has the great question presented itself to Italy under these circumstances ?

On the *one* side is an Italian constitutional government representing a people in possession at last of their longed-for nationality, and, at the same time, very greatly weaned from the church ; a government firmly resolved to carry out, in every part of Italy, the D'Azeglian principles of suppression of all ecclesiastical interference in secular affairs. On the *other* side is the Vatican just as firmly resolved to bring, not Italy alone, but all nations, into subjection to ecclesiastical control in every respect in which the interest of the church required it thus to interfere. Between two such resolves is it so much as conceivable that harmony can be maintained, — that a crisis can be avoided ?

The Italian revolution, certainly, will not go backward ; Italian nationality, most certainly, will never renounce itself in favor of a papacy to whose religious claims the Italian people are now so indifferent, or even hostile. The papacy, on the other hand, cannot withdraw from this stand. The papacy has no longer the power to entertain the question of reform in the papal system. Of that system it has certainly been decreed : *Sit ut est aut non sit*. The

syllabus, the Vatican Council, and the dogma of the papal infallibility, have been effectually thrust between the papacy and every possibility of the kind ; and those who, in Padre Curci, cut off the right hand, as it were, and cast it from them, for the simple proposal that the church should acquiesce in the loss of the *temporal* power, are not likely to relax the *spiritual* claims of the papacy.

The Curia Romana is, and always has been, fully aware of the nature of the issue. It is difficult to believe that astute Italian statesmen are any less so. To the church, indeed, or to the ecclesiastical authorities of a national Italian Catholic Church, or to a Bishop of Rome claiming only to be *primus inter pares* among his brother bishops of the church catholic, the temporal power was and is not essential ; to the papacy, such as the Vatican Council left it, the temporal power is an absolute necessity. The restoration of the temporal power, of course, on the ruins of Italian nationality, is, then, the essential condition of the continued existence of the papacy ; and the transformation of the papacy into an Italian primacy is, therefore, the equally essential condition of the continued existence of the kingdom of Italy.

Unless, therefore, it is within the power of the Vatican either to arouse a religious rebellion against the national authorities, or to bring against Italy some foreign enemy ; and, in the one way or the other, break up the kingdom and restore the former state of things ; unless this is possible, the Roman papacy *must cease to be*, in so far, that is, as its claims to ecclesiastical supremacy beyond the Italian frontiers are a bar to the rights and a paralysis to the power of Italy to protect herself and to perfect her nationality in accordance with her constitution. Abandoning the experiment of 1871, as one which has only demonstrated its own inadequacy, Italy must turn to the other alternative, and the Roman papacy must become simply the primacy of an Italian Catholic Church, with no more authority in other lands than the Archbishop of Canterbury has in these United States.

This alone will give Italy a "free church in a free state ;" this alone, in the words of Baron Ricasoli, "will open the way to the church to reform herself. The [Italian] revolution will be grand precisely because it will have founded a new era in laying the basis, not of its own future alone, but also of that of the whole human race."

Of the issue itself there is then no room for doubt ; it is only a question of time.

It could *not* have come during the life and reign of Victor Emmanuel, because such was that prince's unconquerable devotion, up to a certain point, to the papal authority, that a firm and uncompromising support, in such a policy, could scarcely have been looked for from him.

Nor could it have come during the pontificate of Pius IX., because there were too many ties of attachment to his person, which restrained many who would act freely under other circumstances; and also because, while he lived, there was always an imagined possibility that another pope *might* perhaps reverse all the conditions of the conflict, and thus relieve Italy of the hard necessity.

Victor Emmanuel and Pius IX. have, however, both been taken from the evil to come. Another king has risen up, a child of this great revolution itself, who will have no difficulty in giving the sternest support to any policy, however anti-papal, which may be necessary for Italy.

Thus disembarassed from all side issues, the simple question of the *spiritual* papacy now awaits from Italian statesmanship the solution for which Italian statesmanship has thus prepared the way.

The Italian government will not take the initiative, but strong in its power to act when the time comes, and well assured that the lapse of time will only make it stronger for such action, if only the necessity for action be forced upon it, not sought by it, Italy can and will wait. In the mean time, however, the quiet decision of the supreme court of the nation, that the laws of Italy can, if occasion arise, be executed even in the Vatican itself, has virtually removed from before the Italian government the one great obstacle to action, the Law of the Papal Guarantees, which has thus been subordinated to the safety of the state, the supreme law of the land.

The present pope is equally indisposed to precipitate such a crisis. Far too shrewd, too well acquainted with the times not to know well the inevitable result of such a struggle were it to come now, Leo XIII. looks only to some possible change in the situation that the unknown future may have in store for the church; and he too is, therefore, only anxious to avoid the fatal issue while he may.

The Jesuit politicians of the Curia Romana, — they only who, in their fanatical self-confidence, dream of a dismembered Italy, and a restored temporal power; — they resolutely and blindly seek in every way to force the policy of the pope and to precipitate a

conflict for which there are, indeed, too many occasions. Sooner or later they must and they will succeed in doing this.

The only question which remains is whether Italy has yet another statesman in store to complete the work thus handed down to him from the statesmen of the generation gone. When that day shall come, Italy must, for a work requiring a hand at once so firm and so delicate, return the government to the Moderati; and she has still — Minghetti.

Wm. Chauncy Langdon.

BEDFORD, PENNSYLVANIA.

A SUMMER DAY AT TINTERN ABBEY.

MELROSE, to Scotland's minstrel, seems
More fair beneath the moon's pale beams:
But Tintern, better loved of time,
Whose roofless walls still stand sublime,
Grows perfect in the mellow rays
That gladden England's harvest days.
Night's silver glamour half conceals
The loveliness which day reveals.

In forest ranks its pillars raise
Their soaring pinnacles of praise;
Through vines that veil each rent and rift
Arcades their pointed arches lift;
And o'er its aisles, with glancing leaves,
Its roof of green the ivy weaves.
For every wild-flower carved in stone
A hundred living flowers have grown.

Through mullioned windows, which disclose
The architecture of the rose,
By clustered shafts the sunbeams pass,
That fleck with gold its floor of grass;
And vast, unpillared, overhead
The sky a nobler roof is spread,
Where clouds, of softly-shadowed hue,
Seem frescoes on a dome of blue.

The hills have curved a gracious line,
The nestling abbey to enshrine;
Across the hills the heavens bend near,
As if to lend a list'ning ear;
And lover-like, by day and night,
The sea runs back, in swift delight,
Along the Wye's deep-winding stream,
Beneath the ivied walls to dream.

In gentle strength the old walls stand,
A part and parcel of the land.
By ministries to man unknown
Wise Nature has reclaimed her own;
And artless artists of the air
Have sculptured, without haste or care,
What human chisel failed to do
When this embodied prayer was new.

The peace the good monks never found
Now makes this spot enchanted ground;
The grace for which the builders wrought
Now comes unstudied and unsought, —
Low music, so divinely sad
The hearts that hear it are made glad,
And prayer, of such beatitude
It only feels that God is good.

What promise of high destinies
In this fine transformation lies,
Which, on the wreck of man's designs,
Writes out his thought in nobler lines! —
The finish of the faultless hand
That veins the sea-shell on the sand,
The benediction of the Power
That with the dew-drop decks the flower.

Grave melody of green and gray,
Dear as the pathos of decay!
Does it not whisper, in soft breath,
Of restful recompense in death, —
A heavenly rest, when heavenly powers
Take up the work we thought was ours,

Interpreting that sacrifice
Which made the walls of Tintern rise?

Interpreting, somewhat, the strife
And cruel discords of this life
By that long peace to which all tend;
Until at last we comprehend
How all true work of all true men
Dies not, except to live again,
Through changes more and more benign,
Fulfilling purposes divine.

Her history of fire and frost
No syllable the earth has lost.
As ripples print the sanded beach,
The ages stamp their impress, each;
And He who gave the nations birth
Equips new ages with their worth;
And on their ruins we may see
The genius of their mastery.

Old Egypt now, along the Nile,
More grandly greets the morning's smile
Than when, across the mountain tips,
It music woke on Memnon's lips;
By fate, in desert seas becalmed,
Where kings and cities lie embalmed,
Beside her pyramids she stands,
A Sphinx amid the shifting sands.

A beauty, rare as Dian's kiss,
Now crowns the Greek Acropolis,
Whose lovers come from lands unknown
To those who built the Parthenon.
What haunts the Coliseum's walls,
Sad Vesta's fane, and Cæsar's halls?
Something more Roman than old Rome
Among the seven hills hath home.

With gates of pearl and walls of gem
St. John surrounds Jerusalem.
A solemn splendor as divine
Enspheres our earthly Palestine:—

A land of ruins, vined with hopes
That purple all its rocky slopes, —
A land of ruins domed by skies
That are the gates of Paradise!

L. D. Brewster.

DANBURY, CONN.

AN ECHO OF DANTE.

My highest Love, my God, thy gifts are great, —
Those gifts of joy and pain, that draw my soul
Still upward into virtue's wise control,
Where Thou, the Gift forever new, dost wait.
But from the hands of thy benignant fate
No blessing comes that wings me to the goal
Like this, wherein my life is rounded whole,
My lady, standing by the Eden gate.

For in the mystic union that we share
Of heart and thought and purpose, in her grace
That lifts me, all unworthy, to her place,
And leads me through thy pastures glorious-fair,
As in a mirror, reverently I see
The perfect marriage of our souls with Thee.

Marion L. Pelton.

DEDHAM, MASS.

EDITORIAL.

DR. I. A. DORNER.

A CABLE dispatch announces the death of Dr. Dorner. The event is not unanticipated, though his friends have hoped that the end was not so near. An American clergyman, writing in April last of a visit to Berlin, remarks, "Of course the chief interest, almost more sad than pleasant, centred around dear Dr. Dorner. I hardly knew whether he could be seen at all when we started, but by chance August Dorner took the train at Wittenberg, as we passed through; and we thus learned somewhat more particularly, before arriving, in what condition his father is. While in Berlin we saw him four times. . . . His mind seems to be still fresh and bright. He is at work getting his 'Christliche Ethik' ready for the press. It is uncertain whether he will be able to finish the work. He does not suffer acute pain, but is rather weak, and can work only an hour or two a day. . . . When I left him, I said, 'Auf Wiedersehn.' He lifted his eyes and hands upward, and said, 'Im Himmel.'" A subsequent letter from Dr. Dorner himself made no allusion to his enfeebled physical condition, and evinced his wonted mental clearness and energy.

Isaac August Dorner was born June 20, 1809, in Neuhausen-ob-Eck, a market-town of Württemberg, where his father was pastor. In 1827 he went to Tübingen, where, the year previous, Baur had become professor in the University, and Christian Friedrich Schmid in the Theological Seminary. There Storr and Bengel, Reuchlin and Melancthon had taught, and Erasmus's words respecting the latter might doubtless have been repeated by his instructors of the youthful Dorner: "What sagacity in argument, what purity of expression, what a rare and comprehensive knowledge, what extensive reading, what delicacy and elegance of mind, does he not display!" "Christ designs this youth to excel us all." After completing his studies in Tübingen and two years of service as his father's vicar at Neuhausen, Dorner returned to the University as "Repetent" (1836), received the degree of Doctor of Theology (1836), visited Holland and Great Britain for the purpose of studying the Reformed churches, — a characteristic enterprise, — and in 1838 became Professor Extraordinary. The following year he was made full Professor in Kiel, and in 1843 Professor and Member of the Consistory at Königsberg, the University of Immanuel Kant. Thence he was successively transferred to Bonn (1847), Göttingen (1853), Berlin (1862), where he also served as a member of the Upper Consistory. This latter office has brought him into direct connection with church affairs, in which he has always taken a lively interest. When the doctrine of justification by faith only

was imperiled he joined with his associates in the Consistory in publishing an influential remonstrance, which is usually attributed to his pen. Domestic and foreign missions, the religious observance of the Lord's day, and Sunday-schools found in him a warm supporter. He has been prominent in the Eisenach evangelical conferences, and did much, both there and in Berlin, to promote the formation of the commission for the revision of Luther's Bible, and to encourage and commend its labors. In church polity he desired a system which would give control to genuine believers, and at the same time protect from the narrowness and bigotry of mere denominationalism. The German movement in respect to polity, he once remarked to the writer, starts from unity; the American from diversity. The German gives a broad basis for science, allows free comparison of views. The splitting into denominations tends to defense of the denominational basis. He recognized, however, the double duty of defining and preserving boundaries and of allowing liberty to dissentients to set up for themselves.

Dorner's theological career began with the publication in the "*Tübinger Zeitschrift*" (1835-36) of two articles which went to the very heart of the conflict which orthodoxy was then waging in Germany with critical and philosophical unbelief. These essays were soon expanded into an octavo volume of nearly six hundred pages, which finally ripened into the almost twenty-five hundred pages of the "*History of the Development of the Doctrine of the Person of Christ*." Reviewing the first volume of this standard treatise, Prof. Henry B. Smith remarked,¹ "This work of Dr. Dorner is one of the ripest products of German scholarship in the department of doctrinal history. The way in which it has grown up to its present form is an illustration of the historical thoroughness and philosophical method of that scholarship, as well as of the conflicts to which the orthodox faith is exposed in Germany and the mode in which it repels its assailants and maintains its integrity." Of the first edition (1839) he said, "This work established the reputation of its author. It is perhaps the most finished example in historical theology of the clear and masterly unfolding of the history of a doctrine in its successive stages. It is both critical and comprehensive. It unites, in rare proportion, historical accuracy and philosophical insight with a firm faith in the substantial truth of the orthodox doctrine respecting the Person of Christ. It is dictated by, and it serves to illustrate the wholesome influence of, a firm conviction in the harmony and ultimate reconciliation of reason and faith, of Christianity and philosophy." Of the influence of this book, Dr. William Lindsay Alexander, the late honored head of the Independent College in Edinburgh, writes as follows: "The appearance of this elaborate and thoughtful work produced a great impression in Germany. It was felt not only to furnish a full and final annihilation of the old Socinian pretension to trace the root of their system to primitive Christian

¹ *Bibliotheca Sacra*, vi. 156 sq.

antiquity and apostolic teaching, but also to subvert the basis of that more recent form of anti-Christianism, which, presuming to call itself the higher construction of Christianity, renounces with disdain all attempts to prove itself in harmony with the teaching of Christ and his Apostles, and remands all that men have been accustomed to take for history, both as respects the Founder of Christianity and as respects the working of his Apostles and their immediate followers, to the cloudland of myth and fable. The work was thus one eminently 'for the times' in Germany; and there can be no doubt that results of a most important kind to the cause of truth have flowed from its appearance."

The earlier forms of this doctrinal classic are of special interest now as showing how clearly and firmly the young "Repetent," twenty-six years of age, had grasped the constructive principles of the system of theology published forty-three years later, when he had become the Nestor of German divines, and the most eminent representative of German evangelical theology.

The theological situation when Dorner appeared upon the field was one of extraordinary importance. Farrar, in his "Critical History of Free Thought," marks the year 1835 as the turning-point between two periods of German theology. It is the date of the publication of the "Life of Jesus," by Strauss, then with Dorner a "Repetent" at Tübingen. Strauss drew to a head influences which had been working for long in German philosophy and biblical criticism. His mythical theory was so soon and so thoroughly exploded, and his subsequent career removed him so far from Christianity, that the really powerful influence of his book and the excitement it occasioned can now be understood only by a careful and extended retrospect. We cannot here attempt this. But a bare allusion to a few of the lines on which German theology had been traveling may suggest something of the significance of Dorner's work.

The most distinguished representative of the old biblical supernaturalism was Gottlob Christian Storr, for thirty years professor at Tübingen, and well known to American students of divinity of a former generation by the "Elementary Course of Biblical Theology," translated from his works and those of Dr. Flatt by Dr. Schmucker. Twenty copies of this work adorn the shelves of the library of Andover Seminary. By the school of Storr and Flatt the argument for Christianity was based upon the historical evidences. Everything turned upon the credibility of the witnesses, and ultimately upon that of Jesus. From this was deduced the trustworthiness of the canonical books and their inspiration. The truth of Scripture was thus vindicated by an appeal, not to the contents of Scripture, but to the personal credibility of the writers. This historical argument has a permanent place in Christian evidences. But it was wholly insufficient for the purpose to which it was put. The evidence of a religion must itself at some point become religious. The faith which Christ exacts and rewards is not, in its outcome, a balancing of probabil-

ities, nor is the truth of the gospel a mere matter of opinion. Paul trusted in his preaching, not to the pagan belief that he was honest, nor to signs, but ultimately to the demonstration of the Spirit. It never has done and never will do to attempt in Apologetics to rest the Christian cause upon the *fides humana*, for Christian faith is a *fides divina*, and so long as this is not secured the whole structure hangs in the air. Storr's school left a clear path open to Doubt. It turned attention from the truth to the witness; and though Christ was ultimately the witness, He was judged of on a plane where his true character and glory and evidential power could not be discerned, and the Holy Spirit was put out of sight, or, at least, as one has said, removed from the centre to the periphery. One inevitable fruit of the method of this school is that the Bible must be supposed to be without error, or Christianity cannot stand; as though Christianity were a collection of accurate sayings on an immense variety of subjects, chronological, topographical, biographical, rather than a revelation of divine acts and an Incarnate Redeemer, and a transforming and saving power in human lives.

Besides this historical school, which hung everything, in Lessing's phrase, upon a single nail, there was the philosophical. From the beginning of that remarkable movement in philosophy, from Kant to Hegel, theologians had hastened to appropriate the rapidly succeeding systems. Much was gained, but the alliance was again and again too hastily concluded and too intimate. Leaving Schleiermacher out of account, whose theological influence reached its climax later, Hegel, for nearly a score of years before Strauss appeared, had ruled supreme in philosophy. Of his eminent service to theology there can be no question, and at points where his system seems to be most in antagonism to orthodoxy two interpretations are maintained. But Strauss, with a plausibility that terribly embarrassed his fellow Hegelians, who had found in their master's system a bulwark of the Christian faith, put upon his work the opposite construction and drew the anti-Christian conclusion. He claimed that the union of God and man which the church believed had been effected in the historical Person, Jesus of Nazareth, is on philosophical grounds an impossibility, and on historical a myth. Thus philosophy and history were turned in full force against the central doctrine of Christianity. As usually happens at such times, there was still another party, which thought to defend the faith by denouncing philosophy and criticism, that is reason and judgment, and resorting to the Scriptures. Not a bad resort, surely, but why did they believe the Bible? When pressed they still resorted to the method of Storr, and left their opponents masters of the situation, or revived the neglected doctrine of the "witness of the Spirit," which was also well, if they had also pointed out to what He is to witness.

The method of Dorner was far different. Master of the whole great movement in philosophy which culminated in Hegel, and proficient for

one of his years to a remarkable degree in the comparative history of religions and in the history of Christian doctrine, he was also a Christian believer, who found the certainty of his faith in the union effected in his own soul by the Holy Spirit with the Christ revealed in the sacred Word and communicated through the Church of which He is the living Head. The repose and courage of the man and the spirit of his work may be suggested by citing a few sentences. "It is gratifying to see," he writes in the opening of the essay which appeared the same year with Strauss' "Life of Jesus," and in the midst of the alarm which prevailed, "how, in the long conflict between Christianity and Reason, the point, on the handling of which the decision of the controversy turns, has become ever more and more distinct to the consciousness. All the energies of the conflicting parties . . . are gathering more and more around the Person of Christ as the central point where the matter must be determined; and by this much is won for the settlement of the hard strife, for, as in all things, when the question is rightly put the answer is already half found. . . . All lies in the question whether such a Christ as dwells in the mind, if not always in the words, of the church — one in whom the perfect personal union of the divine and human appeared historically — be necessary and actual." "It is well for both, in the great battle which is waging between the mightiest powers in the world, Christianity and Reason, that the contest should centre more and more around the point where alone all is to be won and all is to be lost. This is well for Theology, not in the least because driven from so many positions, otherwise esteemed essential, she, as it were, has to call forth her last forces for the protection of the Person of her Chief against the pressing opponents; but rather because this Person alone, as centre of the whole, is able to define the positions which may and must be maintained, and to oppose and to defend all as a complete whole against the attacks." "Whoever reveres Christianity as accordant with the highest reason must also assume a progressive unfolding and strengthening of reason through the power of Christianity, and that no term can be fixed for reason in this advance. If in Christ be found, as theology must hold to be the case, the key to the world's history and the solution of all enigmas, it is not humility, but a self-willed inactivity, to refuse to seek how we may ever better and better apply this key for the resolution of all mysteries." "I resign my work to criticism with an easy mind; for its ground-idea that neither a merely historical nor a merely ideal and metaphysical significance belongs to Christ, but rather that both are absolutely one in his perfect Person, whereby He is the Head, and humanity is not a mere mass but an organism, — this ground-idea I cannot, God be praised, boast of having discovered, though alas! in many ears to-day it sounds strange; but I have received it through the mediation of the church of Christ, true to the word of Scripture, and I give it back again as it has been reproduced and formed in me." In the contribution thus made and subsequently more amply renewed, much was gained in theo-

logical perspective and outlook. Philosophical unbelief was met by a better philosophy; doubt about the Scriptures by faith in Christianity; depreciation of Christianity by showing that it contains what other religions seek, but which is original to itself, and that this central divine fact and act, the Incarnation of the Son of God, stands immovably firm amid the disputes of contending philosophies, the conclusions and demands of historical criticism, and the mutations of human opinion.

A second important service to theology was an essay published in 1841 on "The Principle of our Church considered with Reference to the Inward Relationship of its Material and Formal Side." The title follows a current distinction in German theology by which the Scriptures are designated as the formal, justification by faith as the material, element in the formation of the church. The essay is in some respects related to the subsequent work on the "History of Protestant Theology" as the papers in the "Tübinger Zeitschrift" to the "History of the Doctrine of the Person of Christ." In this essay the necessity, relative independence, and real unity of an outward rule of faith and practice, given in the Scriptures, and of personal faith in the Redeemer, are discussed with masterly clearness and cogency of reasoning. The author is firm in maintaining the indispensableness and the authority of Scripture for faith, church, and theology, and equally resolute in vindicating the fundamental necessity of personal faith in Christ as a coördinate factor in Christian life and work, in the interpretation of Scripture, and in the construction of theology. With characteristic philosophical insight and skill he points out the weakness of either principle without the other, their relative dependence as well as independence. The authority of Scripture is not worth proving if there be no free personal subject for it to govern, and such a subject can only be formed by a living faith. And Christianity is not mere doctrine, but "religion, life, a vital relationship between God and man." Some men in false and unworthy zeal for the Bible treat it as though it were "a Protestant Mishna."

In 1856 Doctor Dörner united with Liebner, Ehrenfeuchter, and others in starting and editing a theological journal, the "*Jahrbücher für deutsche Theologie*." The opening article is from his pen, and treats of the dogmatic and ethical work which the times demand of the German theology. It is related to his "System of Christian Doctrine" much as are the essays already noticed to other works. The phrase "German theology" is used, as are the words "New England theology," to designate a school conscious that it had received from its theological fathers a talent, which it was its duty not to bury in the ground, but to put out to usury. The principle of this theology is found in that of the German Reformation, which was, "Not Scripture alone, nor any material principle without Scripture, but justification by faith in the Christ attested and made present by holy Scripture." "In justification by faith the whole living tradition and work of the Holy Spirit in the past centuries is collected as in a

focus. Firmly rooted in this, in life and thought, we stand in the midst of the holiest and inmost work of God in humanity, as in deepest union with the true church of the present and of the future." Christianity to the Greek Church, the essay points out, is the sacred tradition of a complex of objective truths and dogmas; to the Latin a church order and system of rules for the world of action. The German spirit, deeply conscious of need of salvation and thirsting for the living God, early sought in religion the power which can seize and possess the soul at the centre of its life and transform it into a new person. Christianity is for all nations; yet nature and history predispose particular peoples for special tasks. German theology has for its task to bring to full expression its fundamental principle, and to defend it with the weapons of science against all opponents, against superstition and legality, antinomianism and unbelief. The German Reformation, it is noticed, started from a university. From the beginning it stood in intimate relations with theology. German piety seeks for foundations and strives for conscious clearness even at the expense of energy in action. Its church has been called reproachfully "the church of theologians." The reproach, it is admitted, has been not undeserved. Too often its theology has buried itself in scholasticism and become estranged from Christian life. But so far, the essayist says, it has been a bad theology. The Apostle John was called by the ancient church "the theologian," not for his learning nor his scholastic formalism, but because he had been taught of God, and knowing God in Christ had the anointing by which in One he knew all things (1 John ii.), and understood how to make this fullness of his knowledge of God, in a form clarified to noblest simplicity and transparency, accessible as well to children and youths as to the old. For to what book does that saying about sacred Scripture, that in it the lamb may wade and the elephant swim, more perfectly apply than to the writings of John. From the central point of the revealed glory of the Son, full of grace and truth, they reach back to the primal ground of creation in order to see both the world of nature and the light in men in their inward drawing to the Word made flesh. They lead us back into the premundane creative thoughts of God, back even into the bosom and heart of God, in order to show us that He has revealed himself to us as He is in himself, and has not treated us as servants but would make us children of the house from whom He would not withhold the mysteries. And no less does the apostle reach onward through and out beyond all the temporal phases of the development of the kingdom of God, and lays not down his pen until he has celebrated the victory of Christ over all foes visible and invisible, and taken up into the completion of the church the completion of the world, into the glorifying of the world of spirits the transfiguration of nature and corporeity, in the new heavens and the new earth. So also does Paul testify, and so Christ himself. It is the task of German theology, following these great examples and lights, to press beyond what

has been attained, building out on every side and making what has been received everywhere fruitful.

Passing from these more general considerations the essay proceeds to point out the liability of German piety and theology to quietism and inaction, to a satisfaction in present peace and joy, to forgetfulness of the future and of the need of aggressive work. From this point of view is exhibited at length the need of a Christian Eschatology whose function it is to widen the individual interest for personal salvation to thought and effort for the salvation and perfection of the whole. Such an Eschatology will be penetrated by, and will feed and inspire, the Christian virtue of Hope. It elevates above the power of materialism and worldliness and arbitrary and illusory anticipations of earthly good, as well as of false contentment with the present and indifference to the duties of Christian love. Here, as elsewhere, the problem is to proceed from the evangelical principle to a fuller development of all the doctrines of the Christian faith. Conscious faith, which is the divinely assured Christian and fundamental knowledge, must recognize itself, by self analysis, to be a mere point of mediation through which the knowledge and love of God, in which He reveals himself, becomes a human knowledge both of personal redemption and also of God and his love. This progressive appropriation of divine truth, and regeneration of theology, requires that dogmatics be penetrated through and through by Christian Ethics. Unless this be done Pantheism cannot be overcome without a relapse into Deism; nor any better success be had with the doctrines of the Trinity, creation, the original state of man, sin, the Person of Christ, atonement and Eschatology. "The Christian ethical principle is the power by which Eschatology may be preserved from old and new errors, from pessimism and optimism." Theology and Ethics, moreover, must busy themselves with the ecclesiastical, social, and political problems of modern life as these are connected with Christianity. The gospel is foolishness to the mind estranged from God, but it is the wisdom and power of God for the upbuilding of human society in all its interests and spheres. With the most powerful presentation of the doctrine of sin and grace Christianity should also be exhibited as fulfilling the first creation in all its capacities and longings.

Our limits forbid our following this essay further or noticing other important discussions preparatory to its author's final publication, the "System of Christian Doctrine," which still requires for its completion his Christian Ethics. This work will stand, we believe, as his greatest achievement. When he first came to Berlin an eminent man expressed, in private, doubt whether Dorner would prove as able in constructive work as in critical and historical. But Dr. Henry B. Smith showed a deeper insight when he saw in these earlier labors the promise of a dogmatic result which "warranted . . . the highest expectations." The German critic forgot two things,—Dorner's idea of history, and his method in studying it. In his preface to his earliest book he declared that the history of doctrines

was not to him mere history, but "the science by which the dogmatic consciousness is to be formed." History, in other words, was studied by him for the purpose of reaching dogmatic truth; it is a revelation, and he listened to its teaching reverently and humbly. How many a theologian has spoilt his work for lack of a like training and spirit!

Upon the special parts of his system, and upon his system as a whole, we need not enlarge, for recent discussions have hastened its wide circulation. The opening discussion of certainty in divine things — the path pointed out through religious certainty to scientific, — brings into luminous statement what, with varying degrees of clearness, has been realized in experience by many of the most gifted spirits of our time. Its formal and definite introduction into Christian Apologetics is a service of incalculable value. The succeeding development of the conception of God, culminating in the doctrine of the Trinity, through the consideration of the divine attributes, — each being treated as a formative element of the final result, — has, in its stately march and grand consummation, together with scientific precision and marked originality of philosophic method, something of the dignity and movement of an epic. The doctrine of God becomes from this point, as it should, the principle of the system. In Anthropology the discussion of complete or perfected personality is a striking and stimulating contribution, as is, in the doctrine of Atonement, its application to vicariousness. In Christology the hand of the master is everywhere apparent. No student or teacher in theology has done justice to his opportunities, or is likely to do justice to his work, who has not made himself familiar with these sections. On the doctrine of the church and sacraments fruitful and original thoughts abound. Throughout, while the great antithesis of sin and grace and the central position of the doctrine and experience of justification by faith are faithfully maintained, Christianity appears in its wide relations to God's purpose in creation and in the final consummation. Eschatology is the least elaborated portion, especially on the exegetical side. But the governing principles are clearly wrought out in earlier discussions; and the treatment is characterized by a reserve which may be more Biblical than much which passes for Scriptural teaching, and by an aim which the American divine whose name we need make no apology for again introducing, Dr. Henry B. Smith, has designated as the true one, in memorable words which his friend and colleague, Dr. Prentiss, has recently published: "*What Reformed theology has got to do is to Christologize . . . the whole of the Eschatology.*"¹ Verily, wisdom is justified of her children!

Dr. Dörner would be the last of men to conceive of his system as final and complete. Again and again has he set forth that the construction of the doctrine to which most of all he devoted his strength has been going on through the centuries, and deserves the combined labor of all Christian thinkers. He wrote avowedly for Germans, believing that each

¹ *The Presbyterian Review*, July, 1884, p. 562.

church and nationality has its own part to perform, and that each should work according to its own Providential position and calling. Much of his system has immediate relation to discussions known here only to special students. The Edinburgh translation into English unfortunately puts needless difficulties in the way of those who depend upon it by often missing the force of conjunctions and other particles. The "System of Christian Doctrine" is a work for scholars. Students of divinity who still need the methods of the Sunday-school will do well to avoid it. Parsonettes do not need a theology. Young preachers, who simply want a ready made article which can be peddled or auctioneered with the arts of voice and manner peculiar to these professions, will not find here what they want. Clergymen who would like to deal with souls as a Paris mob with works of art, who want truths which they can hurl like paving-stones at people's heads, must look elsewhere. We fear too that all who believe that their own particular systems are sufficient, and all advocates who have taken a brief for a school of theology or a denominational creed, will only be bewildered by Dornerism. For it means, beyond all else, science, humility, love of truth, belief that it can be found, but only through personal experience, by much hard and candid thought, and a wrestling with the angel. But to those who believe in progress by thorough study of the past, and large comparison of views, and free discussion conducted with an eye single to truth,—to those who see that when a truth or a system becomes unproductive it is dead,—to those who would move on the heights of theological and ethical discussion, and enlarge the horizon while they deepen the foundations of their faith,—to those who would do something by joining in the common labor to promote a theology which shall minister to the needs of their own time, this latest work of a great teacher will prove a discipline and a guide than which we know not a superior; for it leads to the cross of Christ and the heart of God, and makes of science an angel of penitence and faith, and teaches reason its freedom, its nobility, and its dependence.

An importation of Dornerism is not what American theology needs. But the inspiration of Dornerism is sorely needed: its characteristic demand and search for constructive theological principles, its author's faith in theological science,—its possibility and power,—his broad, free spirit of investigation, his superiority to partisanship, his love of truth, his zeal for the rights of reason, his practical and scientific assurance that in the light of God alone reason is truly clear-eyed and free. The "New England theology" once was productive and aggressive. It no longer is so. It has fallen into the formalism of Storrs and Flatts. It has lost its contact with God. Hence, in its partisan leaders, its jealousy of progress, of Biblical criticism and theological reconstruction, its timidity and stagnation. Should these men have their way, and a man were to appear on the scene capable of popular impression as was Strauss, and armed with the weapons which scholarship would supply, there would be

a panic in our Zion like that in Germany when the police of Berlin were summoned to aid the Holy Ghost against this formidable critic. Nor can the church do its work without a scientific theology. The notion that the day of systematic divinity is gone by, that it will never again occupy the place it has filled, seems to us an illusion. It is the conception of men so whirled and bewildered in an eddy that they have lost consciousness of the stream. The pulpit, the missionary platform, the most precious interests of our churches, all cry out for a theology, clear, strong, definite, reasonable, Christian. They whose high calling and honor it shall be to help in meeting this necessity will not be importers of Dörnerism, but they will be promoters of Dörner's life-long labor, they will be one with him in spirit, they will learn much from him, they will do for American theology what he has helped to do for German; that is, they will christianize it.

We lay down our pen filled with grateful memories of Dörner's person and character, his dignified bearing, his countenance radiant with benig-nity and grace, his love for his pupils, his interest in America, in its the-ology, its grave problems, the work of its churches, its grand opportuni-ties and promise. We recall his Suabian accent softening the harsher tones of his native tongue, the brightness and the gentleness of his eye, the intellectual keenness, the purity and refinement, the firmness and strength written on the features and lines of his face. And more to us even than his work is the thought of what he was as a man, his clear and swift intelligence, his strong affections, the sincerity and depth and triumph of his Christian faith, the joy of his service of Christian science. Sending a second time to the press his "History of the Doctrine of the Person of Christ," he wrote that in prosecuting his labor, "like the investigator into nature or the astronomer gazing into unimagined worlds or connections of things, in the contemplation of this great history, he had more than once been overwhelmed with the feeling of adoring wonder." It seems but natural and fitting that a life so elevated and consecrated, a faith so clear and sustained, should pass on and out into the open vision.

A GREAT MODERN PREACHER.

MATTHEW SIMPSON will ever remain one of the noblest names in the splendid history of American Methodism. So high has he been raised by the admiration of his fellow-Christians of all denominations that no more honored name is written upon the roll of American Christianity. Certainly no name there surpasses his in the comprehensiveness of mind, in the largeness of heart, in the wise, disinterested, and successful labor, and in the eloquence of earnest speech with which he served the cause of Christ. Because he was so widely famous, his loss is so deeply mourned.

It would be a grateful office to his memory to trace the steps of a

career that embraced in its long history of multiform activity both distinction for himself and benefit to the church and the country. One might dwell with ardent praise upon the various aspects of the attractive theme: the college-student, taking the highest honors of his class; the popular tutor; the efficient college president; the successful editor of an influential official denominational organ; the sagacious and energetic Bishop, demonstrating his right to the high office by his easy mastery of details in the routine duties of the episcopate, as well as by his firm grasp of the broad principles of church polity and administration; the brave, far-seeing leader, persistently intent upon the enlargement of denominational influence and power through broad and profound schemes of development in various fields of church enterprise; the trusted representative of his denomination in the great church-congresses of Europe and America; the constructive, yet radical reformer in movements affecting the highest welfare of society, church, and state; the loyal churchman, yet no bigot, but sincerely catholic in spirit, counsel, and action; the devoted, unselfish patriot, with a brave disdain of personal consequences, flinging himself with all the power of his eloquence and the influence of his exalted position into a suffering nation's cause; the confidential friend of Lincoln and Stanton, sustaining them in their day of trial with his counsels and prayers, and breathing the spirit of a heavenly wisdom into the immortal Proclamation of Emancipation; the beneficent Christian philanthropist, counseling a magnanimous treatment of the vanquished, and untiringly pleading for the application of the practical benefits of emancipation to the dazed and helpless freedmen; the generous nature and essential gentlemanliness of the man, so full of sweet and abounding charity; the benevolent life and cheerfully reverent conversation, presenting the gospel of his Master in a practical aspect so winning, sympathetic, and true, that the wisest grew more wise in his society, little children confidingly sought his companionship, and all recognized in him an example of serene and gentle wisdom, genuine humility, and tender love towards all men.

But it is not only the noble and gracious traits of a Christlike character, the largeness of temper, and the statesmanlike comprehensiveness of aim and endeavor to lift the church of his loyalty and the Christianity of his beloved country to the high form of activity demanded by the nation and the age that adequately explain his ample fame. These characteristics have distinguished many men in his church far inferior to him in reputation. We do not touch the secret of his greatness until we speak of his eloquence. It was Simpson the Christian orator, rather than Simpson the Christian divine, that describes his useful and brilliant career. Try him by the most infallible tests of oratorical greatness, — the ability to affect his hearers powerfully, to reproduce in the minds of an audience the emotions corresponding to the emotions of the speaker, to have his speaking increasingly relished through a long series of years by

those best judges of true eloquence, the people — tried by these tests, Bishop Simpson triumphantly stands them all.

To make a critical examination of his power as a preacher, or to present a comparative estimate of his rank among the pulpit orators of our day, would be foreign to our purpose. We simply desire to recall and note, before the tones of that eloquent voice quite vanish from the ear, some of the principal elements that entered into the powerful total-impression which he made upon his auditors.

Some years ago, at a General Conference over which he was presiding in a New England city, it was our privilege to hear him, and to hear him at his best. His sermon happened to be what is generally conceded to be preëminently his "great" sermon, on *The Victory of Faith*. Such an opportunity rarely occurs twice in a lifetime. The preaching service had been preceded by a "love-feast," and the mental condition of most of the vast audience was both that of eager expectancy and deep spiritual preparation. When the sermon was reached, the Bishop slowly rose from his seat and advanced to the side of the pulpit, upon the open platform. He had, as is said to have been often the case, the languid and exhausted look of a hard-worked man. His height and gently stooping figure suggested a kind of scholar-like awkwardness. His features, pale, strongly and sharply cut, but by no means classic in their mould, intimated a certain strength of character, but nothing more, unless we except the large, firm mouth and sensitive lips that betokened the orator. The eyelids drooped slightly over the sad, almost expressionless leaden-blue eyes, deeply sunken under his broad, low brow, which was surmounted by thin, straight, light brown hair, slightly tinged with gray. The voice began in a thin, husky, nasal, high-pitched, and an almost feeble tone, uncertain in its fibre, and unimpressive in its general effect. The words were slowly but distinctly enunciated, and yet called for an effort of attention on the part of the audience. There was little in the appearance of the man to indicate the treasure within. For the first fifteen minutes a stranger would be likely to experience a sense of disappointment. But the eagle was only reserving his strength for an upward flight. As he gradually worked himself into the heart of his subject, as feeling gathered, and he became increasingly sensitive to the subtle, sympathetic influence proceeding from the audience, his quavering tenor voice grew penetrating, resonant, sympathetic, and impassioned; the stooping figure became erect; expressive gesture was no longer restrained; the dull eyes were kindled into a blaze by the long pent-up fire within; his thoughts seemed to play over his face like a luminously radiating atmosphere, and, unconsciously, one felt the force of the shrewd description of a famous preacher, "the ugly man who becomes beautiful when he speaks;" the sentences grew short and pithy, and were uttered with an incisiveness and a rapidity of enunciation, and a peculiar stress of voice upon the final words. Whenever he touched the finer chords of feeling there was

a thrilling melody in his tones like the native music of the land of his Irish ancestors, full of plaintiveness with now and then a kind of wailing tenderness of pathos. Soon rising on his theme's broad wing, he struck into a most daring allegory. The Genius of Atheistic Science was conducted over the vast realm of things visible and material in earth and air and sea, far up and out into the stellar worlds, and all were given to him for a possession, even to the most distant star on the outermost rim of the universe. Then, in boldest contrast, he graphically pictured the Genius of Christian Faith as he surveyed his sublime inheritance. These riches of the material realm, — "all are yours." He bore him aloft and lifted the veil that hides the gleaming splendor of his inheritance in the world unseen and eternal, prepared for the conquering sons of God. The effect was electric. Hundreds shouted, clapped their hands; some rose to their feet; strong men and women wept and laughed at once, as they gazed upon the vision of their "inheritance with the saints in light." It was preaching to a full orchestra with the Hallelujah Chorus. The flight was a lofty one, but the pinions were strong enough to bear the combined weight of the theme, the speaker's emotions, and the throbbing hearts of the audience. Gradually and skillfully he brought us back to earth, and traced the way in which our sorrows, failures, and secret wrestlings of soul were preparing the crowns, and already giving us the earnest of the glorious future, and clothing us even now with the garments of the children of light. In order to estimate the great preacher's power and art of public address, it is not necessary to describe the character and effect of other specimens of his oratory. In the one effort we have referred to may be found the salient characteristics and principal elements of influence in his eloquence; it was a perfect type of his best manner. But to gauge him while he was speaking was next to impossible. The critic was insensibly compelled to yield himself to the orator; he had neither time nor inclination to think of but one word, — genius. But in the cooler moments of recollection the student of the Bishop's eloquence would find that its distinction was due more to the peculiar combination of a profundity of evangelical earnestness and the power so to communicate his earnestness as to arouse popular enthusiasm in evangelical truth than to any one distinguishing excellence that separated his power from that of other eminent Christian orators.

But if one word was to be singled out that touches the heart of his influence, it is *sympathy*, — a profound spiritual sympathy with the Incarnate God, and a tender, helpful human sympathy with his fellow-men. The one ground-motive that gave unity, inspiration, and harmony to all his varied speech was a holy passion for setting the glory of Christ and his Truth brightly before men. He seemed born to illustrate the dictum of the eloquent French preacher, "To address men well they must be loved much." His natural gifts of mind and manner received their highest impetus and most effective direction from his earnest spirituality

and sincere human sympathy. The external adjuncts of his oratory could not escape the pervasive influence of this dominant spirit and tone of his thought and feeling. Earnest faith and fervent charity imparted the first condition of impressive delivery, — concentration. He always spoke with the power and accent of conviction. One might expect from a speaker so intensely alive an excited and boisterous manner. On the contrary, though inwardly powerfully moved, he was outwardly calm, — calm in the sense of self-mastery and mastery of his subject. Passionate outbursts often escaped him, but his self-possession restrained the strong feeling at the perilous moment. Although not one of the skillful musicians of oratory, he never abused the ear by a noisy excess of vocal power; and, while his expressive gesture was somewhat angular in the lines of its movement, he never wearied or distracted the eye by redundancy or vehemence of action or by violent changes of attitude, and the inherent grace of his character gave to all the physical properties of his eloquence a certain graceful awkwardness. Effusiveness and extravagance seemed to be regarded by him as signs of weakness. In a word, he kept his emotional forces well in hand, and embodied in a signal manner the speaker's paradox, "Be carried away and yet possess yourself, and retain your self-possession while allowing yourself to be carried away."

But, even more than his earnest sympathy, the element in his speaking that engaged and held his audience was his *spirituality*. His speaking was full of grace as well as of truth. He gave the impression of a holy man who understood speaking. He inspired his auditors with respect and veneration for him. On spiritual themes he spoke as one having authority. In listening to him, you understood the meaning of "saint" and "apostle." You felt sure that in his preparation for the pulpit he had, with Moses, first gone up into the mount with God before coming down to speak to the people. More than that, he seemed to *depend* upon the same divine aid *while* speaking, and to be *conscious* of the presence of the Divine Helper. Because he had received an unction from the Holy One, he spoke with unction, and so irradiated the blessed influence that we felt the sense of a higher Presence with us as he spoke. More than any preacher we ever listened to, Bishop Simpson realized to us the divine ideal of the Scriptural theory of preaching, — "Supernatural power acting through natural means."

Intimately associated with the element of spirituality, and apparently inseparable from it, was the striking distinction in his original mental equipment, the *natural magic of affluent sensibilities and a vivid imagination*. One could see in the manifestations of the gift that it was not the spontaneous creative power of the poet, "the vision and faculty divine," but the illustrative utilizing power befitting the orator and the reasoner, the power that felicitously uses images, analogies, anecdotes, and illustrations from familiar objects, and marshals the great facts of science, the events of history, and the passing scenes of the hour to illumine the

path of his argument. The Bishop's oratorical instinct was so true and his judgment so robust that he rarely failed to subordinate his graphic power to his sympathy and good sense. Hence, in the highest and boldest flights of his oratory, he seldom was enticed from the straight line of his course of thought, but his statements received from the play of his sensibilities a striking force and stereoscopic distinctness.

The presence of his spiritual sensibilities was a pervasive influence in his style. His diction was always plain and popular. "Use," said he, "such language as the people can understand; but there is no reason why the gold in your sentences may not be burnished; the steel is not less strong because it is polished." He did not hesitate to burnish his own gold, or to mix the colors on his own palette. Science, history, experience, and especially the Bible, furnished his imagination with a profusion of material for pulpit use. Vision was a favorite rhetorical figure with him. Whatever there was of the artistic in his temperament he used with a consecrated purpose for the highest practical ends in persuasion and instruction. Few men could tell a story or relate a narrative with more graphic effect. While he had none of the "arts and blandishments of the elocutionist," as certain resolutions in honor of his memory gratuitously and bunglingly have observed, he did have great dramatic power. He was often dramatic in his speaking, but never *theatric*. We have witnessed a dramatic treatment of passages in his sermons that in the faithful reproduction of the same by a skillful elocutionist would have been pronounced by the aforesaid committee on resolutions "theatric." In his use of dramatism, it was the method of the speaker, and not of the actor. Neither did he depreciate the *study* of delivery. Note his sensible advice: "Elocution, so far as the proper use of the voice and so far as avoiding improper gestures are concerned, *should be studied previously*, but no thought should be bestowed upon it *at the moment*" of public delivery. In his own preaching he neglected nothing that could make his gifts effective. He implied in his preparation and his preaching, Let us speak in the best manner possible.

In method and style of preaching Bishop Simpson was invariably extemporaneous. True extemporaneous speech has had no purer type or more successful exponent than he. His sermons were often lengthy, but by the aid of his rare gifts, and through the vivacity of unwritten speech, they were never wearisome. He dwelt by preference on the immortal and uplifting subjects of Christian eloquence. He chose the themes that alone respond to the deepest needs and cravings of the human spirit. His conception of preaching was not the presentation of rigorous codes of doctrine that oppress and fetter the mind without influencing the heart. He loved to present Christianity as a grand fact, a living person, truth incarnate, a message of good news. Joy was the grandest and most constant note of his strain. The joy of the Lord he held to be the great uplifter, the source and unfolder of the strength of fallen humanity. His own soul

naturally turned itself to the light, and delighted to dwell in the Light Ineffable. While he often made most powerful appeals to the heart, the conscience, the imagination, and the power of choice, he was too manly, in approaching the more awful themes of Revelation, to excite mere nervous terror by harrowing descriptions.

Bishop Simpson's influence upon the pulpit oratory of his own church was great. Of course, he had his copyists. We have heard some of them. Their fate was the usual fate of imitators, — wretched failure. Catching merely at some of the external points of the manner (generally the figure of "vision"), and always at some of the mannerisms of the great preacher, they missed the true inward secret of his power, as the Austrian generals did when they attempted to beat Napoleon with his own tactics, and met with their most disastrous defeat. As was said of Everett, Simpson was rightly a model only to his peers.

In the manifestation of these elements, then, — depth of spiritual and human sympathy, earnestness of desire to communicate God to man, and the natural magnetic charm of oratorical sensibility, — in the expression and development of these, was Bishop Simpson's very being and the sources of his royalty of influence over the hearts of men. The mixing and adjustment of the elements by the Author of his being made up the broad individuality of the man in all its manly simplicity and sincerity, its balance of faculties, its rare union of sense and sensibility, its tempered intensity of feeling, its wise and unselfish energy of action. Such a commanding preacher, co-working with God in the *wholeness* of his personality, must have been a powerful regenerating force throughout the wide reach of his influence. His preaching is an additional and important attestation that, far beyond the efficiency of the dogmas of morality and philosophy, the simple truths of the gospel of Jesus are freighted with a plenitude of power for the highest inspiration of the most able and brilliant preachers, and are endowed with a potency to impress and control all healthy and open-minded intellects that come into spiritual contact with those life-giving truths.

And is the preaching of this noble Christian orator to remain only a memory? Though dead, is he not still to move and instruct from the printed page? We fear not; for in his fifty years of preaching he never wrote a sermon. His family, even, are compelled to advertise for reported copies of his discourses. His sermons would not, probably, be valuable contributions to the theology, philosophy, or literature of the pulpit, as such, for his preaching was neither suggestive, interpreting, literary, or dogmatic, but emphatically *persuasive*. Still his printed sermons would be instructive as revealing the spirit, method, and tone of his popular eloquence. Like the words of many other orators, on the printed page his thunderbolts would lie spent and cold. They would lack the living presence, action, and influence of the speaker that gave them *life*. To truly appreciate his power it was essential to *hear* him. Notwith-

standing his cheerfully recognized preëminence in the episcopate and the ministry of his church, there are, as yet, but scanty materials for biographical study; but it is to be hoped that an adequate and worthy biography will, in due time, become the rich heritage of the church he served with such conspicuous ability, and the grateful possession of thousands who never heard his voice, but earnestly desire to know more of the preacher and the man. Whatever may be its literary success, it cannot fail to be the portrait of one who comprised in his seventy-three years an epitome of American Methodism; for it is not too much to say that in the history of its marvelous progress during the latter half of its century of existence, Bishop Simpson has been its foremost figure, its ablest ecclesiastical statesman, and its most illustrious, fervid, and impressive preacher.

THEOLOGICAL AND RELIGIOUS INTELLIGENCE.

RED-CROSS KNIGHTS—A NINETEENTH CENTURY CRUSADE.

WE have all heard much of "Christian England," with its noble cathedrals and abbeys, its rich ecclesiastical heritage, its generations of culture, its Christian lives of gentle and ideal beauty. But we are less familiar with the "Heathen England" growing for generations side by side with it, under the shadow of its many churches. That heathen England is nevertheless very real, very coarse, very brutal, constituting an aggregate of crass ignorance and vice, which is like a mass of seething corruption in the midst of a fair and lovely garden. In this heathen England, the old traditions of Christianity have been utterly lost; the men are debased and brutal, often as cruel as their own bull-dogs; the women have a crushed and down-trodden semblance of womanhood, and the children, alas! a wretchedly stunted and morally deformed childhood. The blessedness of home is unknown, and if, as Dickens delighted to show in his pictures of its abnormal life, "some flow'rets of Eden they still inherit," it is no less certain that "the trail of the serpent is over them all." In England there are sharper contrasts than any seen even in America. Between the refined and happy homes of luxury and culture, "sweetness and light," and the dark cellars and garrets where wretched men and women, and almost as wretched children, drag out a miserable existence, revealed as

"They look up with their pale and sunken faces,
And their look is dread to see,"

there is "a great gulf fixed." Little wonder if the eyes that look hungrily from the dens of St. Giles' and the Seven Dials to the beautiful homes and parks "where noble lords and ladies ride," should often kindle with the baleful fire of jealous hatred and sullen despair, the certain inspiration of Chartism and Nihilism!

Into this *Inferno*, of which it might almost be written, "*Abandon hope, all ye who enter here,*" many pitying eyes have looked, and ministering angels have descended, laden with Christian hope and consolation. And yet, on the mass, but little impression has been made by all the

"Missions" which Christian philanthropy has instituted. Into the gloom and misery, nearly twenty years ago, one man, fired with the ardor of a Red-Cross Knight, looked; and as he looked in ineffable pity, there dawned upon him the conception of a new crusade against these powers of darkness, — a crusade to be fought with no mortal weapons, but with certain pieces of armor described in an ancient Book, the "breastplate of righteousness," the "gospel of peace," the "sword of the Spirit," and all used in the unconquerable and unfailing might of Christian love. These alone were to be the only weapons for either offense or defense. Even where, opposed by physical violence, the crusaders should have to march through mob-fire of mud and stones, accompanied by hootings and revilings and brutal assault, the assaulters were to be met simply by Christian endurance, meekness, and love.

The man on whom this noble conception dawned, and gradually grew into more tangible shape, was William Booth, now known all over the world as "General" Booth, of the Salvation Army. Beginning his ministry in the Methodist Church in 1853, at twenty-four years of age, he labored so successfully as an evangelist that, in 1861, he resigned his ministry in that church rather than give up what he felt to be his special life-work as an evangelist, and settle down to a pastoral charge. He held services wherever he found an opportunity, crowds assembling to hear him, and whole districts being stirred by his intense and powerful preaching. In 1865, being in London, and deeply impressed by the sense of the dense masses of degraded heathenism around him, he began his evangelistic work by preaching in the open air in one of its lowest quarters, the Mile End Road. And as he studied the character and the needs of the people, the idea of the new crusade took a more definite form in his mind, and has since been marvelously carried out in the organization which we now know as the "Salvation Army." For a long time, — some ten or eleven years, — the crusaders had no such name, "no military titles, no bands of music, no tambourines, no blood and fire bills," but the spirit of the fighters was the same, and these peculiarities of outward form were gradually superadded, as their usefulness in promoting the Army's objects commended them to the shrewd and active mind of the organizer and commander of the force, who is certainly a good reader of human nature. People accustomed from infancy to an orderly and solemn service, liturgical or otherwise, cannot understand why such "fantastical" accessories should be introduced into any religious service. But it is because "one half of the world does not know how the other half lives." To a half "civilized heathen," such as abounds in England, and unhappily in America too, the decorous and solemn service is as far above his present stage of spiritual development as a concert of "classical music" would be beyond the comprehension of a Kaffir. And that is one reason why the churches have failed to gather in the "lapsed masses." For not only are such services "beyond them," but they are absolutely unattractive to them. And just as the church of the Middle Ages appealed to the fancy of half-savage nations by its processions and pageantry, its pictures and object-lessons, and as ritualistic London clergymen to-day use some of the same means of attraction, so the Salvation Army put on its military paraphernalia to gather men and women together by the sound of drum and tambourine and lively choruses, and then preach to them the simple gospel of Jesus Christ. For this, and nothing else, is what they do teach; no mere outward obedience to an

organization, no complicated system of theology, but the simple elementary truths, acknowledged by all evangelical Christians, that sinful men need a Saviour, and that Christ is the Saviour they need, to deliver them from the guilt and the power of sin. This is true of their teaching everywhere, in the New World and the Old. As an English paper describes it: "The whole points of the creed of the Salvationists are: Man is a sinner, Christ is a Saviour. He died for every one, therefore He died for you. He saved me, therefore He can save you. Come, then, to the Fountain; it is free, without money and without price. The changes are rung upon these few points again and again, but they are *never reasoned about*. It is so, that is all; if you believe, you will be saved; if you disbelieve, you will be damned." This, as a system of theology, may seem very bare and crude to the lovers of long and metaphysical formulas like the Athanasian Creed or the Westminster Confession. It must be admitted, however, that it is enough to live and die by, as the experience of millions has proved.

But though the "Army" fights only with spiritual weapons, "in love and the spirit of meekness," this can by no means be said of the assailants it has frequently encountered. This record, given on their own official authority, speaks for itself: "During the year 1882, 669 of our soldiers, to our knowledge, have been knocked down, kicked, or otherwise brutally assaulted, 391 of them being men, 251 women, and 23 children under 13! No less than 56 of the buildings used by us have been attacked, nearly all the windows being broken in many cases, and in many others even more serious damage being done." This assaulting process has continued through the nineteen years during which the crusade has been going on, though for most of the time it was not marked by any of the peculiar features now regarded as its distinguishing characteristics. The Christian bearing of the soldiers under fire has been frequently acknowledged, as it is in the testimony given by the Mayor of Bath to the Home Secretary: "The reports received by the magistrates from the police indicate that the 'Salvationists' keep themselves strictly within the law. We find that even when struck, assailed with foul and abusive language, and their property broken and destroyed, the 'Salvationists' do not retaliate." And to understand what they have had to bear, it is necessary to understand something of the brutality of an English mob, perhaps the most stolidly brutal kind of mob in the world! With such a record, *for one year*, as that just quoted, who shall dare to say that there was not need for the Salvation Army? And again and again it has happened that the ringleaders in the attack have been forced by the constraining power of Christian love to join the ranks they had been attacking with bitter animosity. After a barbarous *mêlée* at Crediton, in which several officers of the "Army" were severely injured, the confession was made at the next visit, "Last time you were here, Major, I helped to stone you; but now, thank God, I am saved!"

But not only have they to suffer at the hands of the populace; they have had, again and again, to suffer at the hands of the authorities! In some cases, indeed, the local magistrates have firmly defended them against attempted oppression by a lawless rabble; but in others, underlying prejudice and the animosity which in some minds is always excited by any form of aggressive Christianity have taken advantage of the merest pretexes of local by-laws, broken by a quiet march through the streets, to condemn them to a longer or shorter imprisonment, in default

of the fine which they *will not pay*. For to *pay the fine* would be to admit the right of the magistrate to punish them for acts which they maintain to be perfectly lawful and within their privileges as British subjects. And no Roundhead or Puritan could have been more staunch in resisting every infringement of such rights and liberties than are these poor men and women of humble callings, but heroic hearts. For not only have men suffered in this way, but tender and delicate young women also have been thrown into prison on frivolous pretexts of obstruction, and while there treated as common criminals with more or less barbarity. Their rights, thus defended by themselves, have been further indorsed in the House of Lords by such men as the late Archbishop of Canterbury and Chief Justice Coleridge, the latter saying that "he took it that every Englishman had an absolute and unqualified right to go about his business and perform legal acts with the protection of the law; and he apprehended that walking through the streets in order and in procession, even if accompanied by music and the singing of hymns, was absolutely lawful, in the doing of which every subject had a right to be protected."

In some cases the authorities had endeavored to have the Red Cross Knights put down by law, for the strange reason that they had been assaulted by the organized mob calling itself the "Skeleton Army," on the ground that their peculiar proceedings provoked such violence. This attempt to visit the sins of lawless rioters on peaceful citizens was, however, very decidedly quashed by the English justices before whom the appeal came. Mr. Justice Field, in giving judgment, put this legal point very clearly: "Was it unlawful to do a lawful act merely because others made it the pretense for raising a riot? What right have others to resort to force to prevent persons from doing what is lawful? It would come to this, that persons were to be punished for doing lawful acts merely because it led others to act unlawfully and create a riot. The authorities do not support or justify any such view of the law." He further met the suggestion that a continuance of such processions would lead to a continuance of disturbances, by expressing the "hope that when the opponents learned, as they would now learn, that they had no right whatever to interfere with these processions of the Salvation Army, they would refrain from disturbing them. "It was usual," he dryly remarked, "in this country, for people to obey the law when it was once declared and understood, and he hoped that it would be so in this case. But if it were not so, he presumed that the magistrates and the police would understand their duty, and would not fail to do it, and that they would not hesitate to deal with the disturbers and the members of the 'Skeleton Army' as they had dealt with the members of the Salvation Army in this case."

So British liberty and fair play won the day over prejudice and mob tyranny, and the Salvation Army, even in the matter of its processions and music, was taken under the protection of law. But the Army had still another enemy to encounter, — the unseen spirit of slander. Attacks on the financial honesty of its General, vile slanders against the moral character of its soldiers, especially against the young women engaged in the blessed work of "rescuing the perishing," were circulated, even in religious journals, and believed by thousands. Again and again refuted, they start every now and then into life again. One of these slanders was repeated, on hearsay, by two English bishops, and formally refuted by General Booth himself, in what he calls his Exeter Hall Address, with such a pointed denial as should have led the episcopal accusers to

withdraw the charge as publicly as it was made. Possibly this would have been deemed incompatible with episcopal dignity.

In general, however, the dignitaries of the Church of England, as well as her clergy, have extended to the Red Cross Knights of this century much greater toleration and kindness than their representatives of a former one showed towards their predecessors, the Whitefields and Wesleys. This has been due partly to the growing comprehensiveness and catholicity of the church herself and the wisdom learned by past experience, and partly to the feeling that this crusade is a kind of guerilla warfare, not interfering in any way with the regiments of the line, but rather giving them its aid through an unknown and difficult country. Not a few also, both of English prelates and clergy, are animated by the apostolic spirit which led the late venerated Primate of England to say that "the one impossible, intolerable thing would be to sit still and do nothing in the presence of this great call for increased activity." His successor, the present Archbishop of Canterbury, actually came as the representative of convocation to confer with the "General," and spoke most favorably to his clergy of the headquarters and the training barracks, which he inspected. Even the "Times," in a remarkable article, in 1882, took up the cause of the crusaders, and remarked that, "A cloud of episcopal witnesses to the merits of General Booth's undertaking is a suggestive sign of the times. The Church of England has taken example by the sagacity of the Church of Rome in refusing no aid which religious fervor is willing to offer. It has taken warning by the mischiefs of its own conduct in expelling from its fellowship the followers of Wesley and Whitefield. As well from an increase of comprehensiveness as from a conviction of its need of strength and substance, it is ready to welcome help which it would formerly have vehemently repudiated. A contribution by the Archbishop of Canterbury towards the purchase of space in which ten thousand may attend the ministrations of General Booth, and formal recognitions by many other prelates of the gratitude of churchmen for the work the Army is doing, are testimonies that the church wants help, and that no false pride prevents it from accepting help."

Such a testimony from the "Times" shows at once that the "world moves," and that the crusade of our Red Cross Knights has, on the whole, been conducted in such a way, and with such results, as to win the sympathy and coöperation of those to whose natural predilections its methods would be most distasteful. The "capture" of the Eagle Tavern in London was one of the exploits of Christian daring which insured the sympathy and gratitude of all who "loved good and hated evil," and deserved a better sequel than it has more recently had. This well-known and seductive haunt of vice was for sale, and was purchased for the Salvation Army for £16,750 sterling, somewhere about \$80,000; the Archbishop of Canterbury and the Bishop of London having promised the assistance of their influence, if necessary, for securing so desirable a transformation as that of the Eagle Tavern into a place of Christian worship. With scarcely any funds in hand, and but three weeks' time for payment, the bargain was made; and so great was the satisfaction of the Christian public at the news of the capture, that subscriptions rapidly poured in, until, before the expiration of the three weeks, £9,000 was in hand, of which £3,000 came from the ranks of the Army, — chiefly poor men and women, who had just before been contributing towards the pur-

chase of another property at Clapton, — and the remainder of the money was borrowed; for, debt or no debt, the Army must have the "Eagle." And so, one morning at daybreak, a great procession of Red Cross Knights, male and female, to the number of about one thousand, marched to take triumphant possession, overcoming, by sheer endurance and force of numbers, the crowd of "roughs" that had assembled to oppose their entrance. Once inside, they knelt in prayer, to consecrate the building to the service of God; and after a brief "testimony" meeting returned to their homes and their daily work, but not without tasting the brutality of a London mob outside, both men and women being bruised and beaten by the "roughs," as they stood on the railway platform waiting for the train to carry them home. But the "Eagle" was secured, and was fitted up as a hotel and temperance coffee-house, the "Grecian theatre," which formed part of the premises, being transformed into a comfortable hall in which two thousand could assemble for worship; while the great centre square, fitted up with gas, fountains, and colored lights, which had been used for open-air dancing, made, of course, an equally available place for open-air preaching to thousands of hearers. The opening day, though the hour was early afternoon, was signalized by another demonstration of mob force; and the evening meeting, when the "unwashed" multitude was expected to muster in force, was looked forward to with so much apprehension that the captain in charge said to his young lieutenant the day before, "*Now, my lad, are you ready to die, for I expect we may get to heaven to-morrow night?*" The hour arrived, but the crowds of workmen and women who filled the house seemed touched by an irresistible awe, and the solemn service and exhortations closed with penitents confessing their sins and seeking salvation. "It is a pity that the story should not end here, and that there should be any sequel of defeat. But last summer, the legal proceedings, instituted on the ground that the terms of the ground-lease were broken by the discontinuance of the sale of intoxicating liquors, terminated in a judgment unfavorable to the Army, and the property, with all that had been paid and expended on it, was lost!

This, however, was only one out of many large and commodious halls or "Barracks" owned by the Salvation Army. In and about London alone there were by the end of 1882 eighteen such meeting-places owned, and twenty-five more rented, while throughout Great Britain, and in colonial and foreign outposts, there are many more. The "National Training Barracks," at Clapton, is the Woolwich or West Point of the Army. Thither go cadets from all parts of the country, to be trained by a thorough physical discipline and by strong, loving Christian influence to be the "Captains" and "Lieutenants" who are to lead in many a future campaign, at home and abroad. All sorts of hard menial drudgery are included in the training, so that personal activity and "capability" are cultivated to the highest degree, while all the soldiers "endure hardness," as becometh "good soldiers of Christ Jesus." The military discipline is of value in several ways: in promoting the habit of obedience necessary to the stability and coherence of such an organization, cultivating readiness of action and promptness of decision, in giving to men and women alike the soldier's devotion and endurance, while it effectually obviates any tendency towards religious pretension or "sanctimoniousness" to which the *esprit de corps* is sternly opposed. The cadets receive experience in "active service" by being led out fre-

quently to "bombard" suburban villages in companies under the command of one of them, who is expected to use his troops to the best advantage, and thus acquires the habit of command. The study of the Scriptures is, of course, largely promoted at this Training School, and some time is allowed for improvement in writing and other elementary things necessary for future usefulness. But there is *no pretension* made to giving an "education," even a theological one. "The only thing," says an official publication, "we care to teach as to theological questions is, that they are to be avoided as much as possible. We cannot hope in a few weeks to impart much knowledge even of the great scriptural truths with which our cadets are supposed to be already acquainted when they come to us, and as to which we have only to refresh and organize their thoughts. But the one thing in which, under the divine guidance and blessing, we believe we can be greatly successful, is the detection and exposure of any lingering element of selfishness or evil, and the production and encouragement of a pure, hearty, single-eyed, life-and-death devotion to the good of others." And as to heroism, these Red Cross Knights have all the soldier's loyal devotion to "the service," super-added to the strong personal love for the living and personal Saviour in whom they so fully believe. In receiving their commissions as officers of the Army, they make an absolute self-surrender, giving themselves and all that they possess to the service of Christ, and pledging themselves to be true to the Army's colors, even unto death. That this is no mere form of words, their fearless daring in real danger and their willingness to endure all forms of ill-treatment, when called to do so, have abundantly proved. Indeed it is no light testimony to the truth that the vital force of Christianity can never grow old, that these simple, unlettered men and women, many of them from the lowest orders of the people, are willing to-day, either to live or die, as God may order, for Jesus of Nazareth, just as truly as were the Christians of the first century.

That an army, animated by such a spiritual force, and marshaled under an admirably devised organization, should, in a very few years, have not only gained such headway in England and France, but should also have stretched "a thin red line" round the world, is not wonderful. Mr. Talmage made a shrewd guess if he said, as he is reported to have done, at a ministerial meeting, "These people will sing themselves round the world in spite of us!" For the crusade is not only inspired by the realization of Christ as the one need and the one hope of human souls, but is adapted to the special wants of the age and class it addresses. The crusaders speak in "a tongue understood of the people" who listen to Bradlaugh and Ingersoll; and they oppose to their bold attacks on the faith not argument, not theology, but the far more easily understood language of, the heart, and the almost irresistible example of a faith which seems to see what it believes. Wherever they go they make converts of some of the "hardest cases," who become missionaries in their turn, and the mere spectacle of "publicans and sinners" leading transformed lives and becoming "preachers of righteousness" is in itself a more powerful argument than any sermon. In America the "Army" has already here and there established a footing, growing stronger every day, and probably destined to make a far from unimportant factor in the national life. In New York, New Jersey, Connecticut, Pennsylvania, Michigan, Maryland, Virginia, this crusade is at work, with greater or less success, and preparations are being made, at the Brooklyn centre, to

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attack Salt Lake City, which will doubtless be done long before these pages are read. In Canada a strong impression has been made, more especially in Kingston, one of the oldest cities in Canada, and, from its antecedents, one of the least likely to be captured by such means. At this point the interest in the Army has been greatly intensified by the circumstance that an Anglican clergyman, of previous High Church tendencies, but earnest and devoted spirit, was so drawn to it by its success in "rescuing the perishing," that he suffered the pain of severance from a much beloved and attached congregation rather than cease to countenance the "Army's" work, as he was required to do by an ecclesiastical superior. The universal sympathy excited by the harsh and abrupt dismissal of a man warmly and deservedly loved and esteemed has of course immensely deepened the general interest taken in the "Army" throughout the whole of Canada. In Australia the Salvation Army has had signal success among the rough and heterogeneous population already massed in its great new cities. In South Africa it has had a hard fight for existence and toleration, but has held its ground. All the world has heard how Switzerland, so stanch in contending for its own liberties, tried to suppress by force this new crusade, in the persons of two young women, in whose behalf, as British subjects, the British government at once interfered. In France its work as an evangelizing agent has made some progress, but is still cast into the shade by the quieter and less startling McAll Mission, which had preceded, and in some measure anticipated it. But the trim, tasteful uniforms of the English female "lieutenants" selling the French "War Cry," "En Avant," before the *Bourse* in Paris, excited no little sensation among the wondering Frenchmen. And one of the editors of a French Protestant journal, "*Le Témoinage*," thus vividly describes their bearing in an encounter with the men of the Paris Commune:—

"But the public which it was the object to gain, — I said to myself, — the public, notoriously hostile, — the public of our Atheist press, — the public of the great political meetings, in whose eyes Victor Hugo himself would pass for a clerical! — that public! Where is it? How is it to be acted upon?"

"Very well; this public I have at last seen, I have seen with my own eyes, at the meetings of the Salvation Army. And I have been rejoiced and moved, beyond all expression, to see it. In all my life I shall not forget the scenes at the opening of a new hall in Rue Oberkampf, and my heart was divided between the very opposite sentiments of sorrow and joy in hearing these blasphemies and these songs, and these cries of 'Long live the Commune! because at last! at last! the assault has been delivered, and the enemy struck in the face!' And yet I had a very lively impression that my sentiments were partaken of by the members of the Army, to whose cold blood, energy, and, I will say, clever strategy, one would not know how to render sufficient homage in this emergency. They did not cease to repeat with a tone of conviction, 'Your tumult will be appeased; one day, you, who blaspheme the most at this moment, will perhaps be the first to surrender. We want to plant our colors on this position, and we will plant them there.'

"Ah! you are brave people. I understand how such lion hearts, such valiant souls, should be naturally led to give themselves a military organization. When I ask myself what can be the cause of this success of the Salvation Army, here is the answer which forces itself upon me: These people have proved in their own heart the power of the gospel for salvation, and they believe that that which has been able to break their own resistance will finally triumph over the same obstacles in their neighbor.

"Now it is said that 'it shall be done to each one according to his faith,' and this is what every meeting of the Salvation Army shows. One feels that every

time they appear before the public, our brethren have the sentiment that they are in the battle. It is not for them a question of variations more or less brilliant to execute on the theory of the gospel, of an hour to be well filled up, or even of the vague sentiment of doing good, but of souls which *must* be gained. And as they have a grain of faith they remove mountains."

Just the same testimony comes from distant India. Thither the Red Cross Knights were led by a special train of circumstances. A magistrate in the civil service, who had been long at heart devoted to the Christianization of the natives among whom his lot was cast, came home especially to judge for himself of the work of the Salvation Army. So great was his satisfaction with its methods and success, that he resigned a lucrative appointment in order to devote the rest of his life to carrying on the crusade in India, and thither, in August, 1882, he conducted a detachment of the "Army." The little detachment made a sensational entry into Bombay in one of the native bullock-carts, attired in native costume, waving a flag inscribed with the Army's motto, "Blood and Fire," translated into the vernacular, and blowing a bugle after the native fashion.

English prejudice at once took the alarm. Such demonstrations might excite and irritate the natives, and might even produce a terrible Mohammedan outbreak against British authority! So the soldiers were at once arrested, summarily tried, and imprisoned. But the natives, strange to say, protested strongly against this injustice, as did also the British and American missionaries, whose interests were supposed to be compromised by the new arrival. An influential public meeting was held. All the native papers supported the protest, so that ere long the accused were set at liberty, and having been largely advertised in Calcutta, by the interest which had been there aroused in the trial and imprisonment, Major Tucker was led to carry the work to that city, sending on two of his officers and telegraphing home for reinforcements. Large numbers of natives crowded the meetings, prayers and hymns alternated in English, Marathi, Guzarati, and Hindustani, and "Cadets," with Hindu names, ere long stood up to "praise the Lord for having sent the Salvation Army to India." And the Indian and Anglo-Indian journals describe and discuss the "Army" there just as do western ones, and for the most part favorably. The "Indian Witness" expressed surprise at not finding the crusaders more eccentric (it may be remarked that their leader was a gentleman):—

"They are not buffoons," it said, "much less savages, and they do little to amuse the vulgar. They are modest and quiet, and are much less demonstrative in their devotions than some parties with whom Calcutta has grown familiar. The leader is a young man of exceptional quietness of spirit, and we believe has never at any time of his life been otherwise than quiet in conducting his meetings. The hymns are with scarcely an exception sweet and simple little songs, with nothing in them to offend any one who combines in moderate measure true religious devotion with literary taste. The tunes are for the most part appropriate, and some of them very effective. A few familiar 'song tunes' jar on the ears of some, but ever since John Wesley, or Rowland Hill as some have it, decided that the devil should not be allowed to have all the good music, this objection has been diminishing in weight."

Another well-known journal, the "Statesman and Friend of India," thus summarizes their religious teaching, and deals with the often repeated accusation of "irreverence," after remarking that the "dread of

hostilities arising between them and any class of natives in India was due to utter ignorance of their character and their ways, and almost equal ignorance of the natives, and that the repressive and watch-dog measures taken by the Bombay police were a ridiculous blunder : " —

"The Salvationists never argue or dispute ; they attack no system of religion ; we have not heard one of them utter a word which could possibly excite resistance in any person of another faith. Their creed, as we gather it from their own lips, is extremely simple, and setting aside mere forms of expression is essentially and scientifically true. They say to their hearers, 'You are all serving either God or the devil. It is infinitely blessed to serve God, while to serve the devil is to be infinitely and eternally miserable.' And on this simple statement of fact they base their appeal to decide instantly to renounce the evil and choose the good. And they, of course, declare that Christ is present, ready to save every one who feels he is a sinner, and desires to be saved."

After referring to their evident good-will and friendliness, the writer goes on to say : —

"Mere vulgarity, which cannot but be slightly shocking to persons of fastidious taste, we pass by as a trifle. But it is not so easy to get over the shock caused by the very unceremonious way in which these men speak of the most sacred things and names, and their free and easy manner of addressing the Deity. We have sometimes felt so strongly on the subject as to doubt whether the term *religious* can with justice be applied to the proceedings of the Salvationists. One trained to pious reverence in word and act cannot but ask himself, when he hears and sees these men or reads some of their printed words, 'Is this religion at all?' We must confess, however, that it becomes necessary to modify one's judgment respecting Salvationist irreverence when one sees it near enough. It must be frankly and fearlessly and very closely looked at, and when this is done, it is seen, we venture to think, not to be essentially irreverent. The apparent familiarity, the free-and-easiness with which these men address the Deity, appears to us to result from their extraordinarily vivid realization of his continued presence. Ordinary worshippers only approach God occasionally, and when they do so they feel it a solemn thing to enter his presence, and accordingly a thing not to be done without due ceremony. The Salvationists, so it seems to us, in all their proceedings never for a moment lay aside their consciousness that they are in the immediate presence of the Deity. They never enter his presence because they never quit it."

These quotations are given at some length, because they show the homogeneous nature of the movement and the similarity with which it strikes observers on the opposite sides of the globe. Certainly one of its most marked characteristics is its uncompromising opposition to what Dr. Robertson Smith calls "a too prevalent way of thinking, which is certainly not biblical, but which leavens almost the whole life of modern times, and has accustomed us to regard religion as a thing by itself, which ought indeed to influence daily life, but nevertheless occupies a separate place in our hearts and actions." With them all life belongs to God. Love to Him is their motive power in all spheres of action. Nothing is to be "common or unclean," and all things, great or small, are to be done with a view to his glory. It is the same thought that Jean Ingelow expresses when she sings : —

"Far better in its place the lowliest bird
Should sing to Him aright the lowliest song,
Than that a seraph strayed should take the word,
And sing His glory wrong!"

But it is time that something should be said as to their modes of work-

ing. Their meetings are of various kinds, those which the converts hold specially for worship being of a very quiet character and often very solemn. But all are alike distinguished by absolute unconventionality, which is with them a protest against formalism and its chilling and deadening influence. When they first "attack" a place, the attacking force usually forms a procession, large or small, as the case may be, and marches to the place of meeting, playing musical instruments, if they have any, singing if they have none, and thus compel the notice of the passers-by and attract them from curiosity to come and hear what they have to say, which, whatever faults it may have, is sure to have the merits of directness and point. Circumlocution is as much at a discount with them as formalism, and this is one secret of their success.

Their ordinary meetings, held evening after evening, are, of course, not conducted on any fixed rule, although there is a general similarity. The presiding officer is usually a "captain," relieved by one or two "lieutenants," and these are, very frequently, young women. As a rule, they are active, vivacious, thrilling with electric energy and personal magnetism, and speedily make an impression even on the roughest audience. He or she is "*all there*," on duty with hand, voice, and mind, from beginning to end, acting as orchestra-conductor, chairman, prompter, and chief speaker, all in one. Beating quick time, with both hands, to the lively hymns and choruses, feeling the pulse of the meeting, ready with hymn or Bible, reading or prayer, as may seem at the moment most expedient, supplied with any amount of ammunition in the shape of appropriate impromptu remarks, hymns appropriate to each "testimony," or adroit admonitions when necessary, the "captain" walks up and down the platform, keeping an eye at once on the "soldiers" there and the audience below, and only sitting down for a few minutes' rest when relieved by a lieutenant, ready, however, to start up again, to all appearance as fresh as when the meeting first begun. A "parade" is frequently held before a meeting, when the "soldiers" muster, and after a short round of the streets, singing with great spirit, enter the "barracks" with drums, cornets, or tambourines accompanying the lively hymns. The place of meeting, called the "barracks," is usually a large plain hall, with benches filling up the body of the room, and a raised platform at one end filled with seats for the converts or "soldiers," the "sergeants" in their neat red-braided uniforms occupying the front row.

When all are seated the "captain," in her trim uniform of navy blue and red braid, with a plain black broad-brimmed bonnet, relieved by a small red band, with the words "Salvation Army" printed on it, opens the meeting by reading, with great distinctness, a hymn, verse by verse, which is sung by all standing. Before it is finished perhaps all the "soldiers" are kneeling, in which position they finish it. Then follows a prayer of intense feeling and often of great power, when perhaps another hymn, such as "Rescue the perishing," is sung, still in the kneeling position, this being very peculiar and often thrilling in its effect. When the hymns are solemn in their character there is no drum or tambourine accompaniment, this being reserved for the lively hymns and choruses. A passage from Scripture is read at an early stage in the proceedings, which is followed by a very few appropriate remarks, and then come some of the more joyous songs and choruses, such as, —

"Oh, I'm the child of a King, I am, —
I am the child of a King ;

Oh, it is, it is a glorious thing
To be the child of a King ! ”

or this, —

“Follow ! Follow ! I will follow Jesus, —
Follow ! Follow ! I will follow on ;
Follow ! Follow ! yes, I ’ll follow Jesus, —
Anywhere He leads me, I will follow on ! ”

These, sung rapidly, with the lively tambourine accompaniment, and sometimes clapping of hands, have an indescribably stimulating and touching influence. Another very sweet and more solemn chorus is this : —

“It’s the Old Time religion,
It’s the Old Time religion,
It’s the Old Time religion,
And it’s good enough for me ! ”

While a standing favorite, often repeated many times in succession with impromptu variations, has the answering refrains : —

“Oh, what will you do, brother, when He comes, —
When He comes ? ”

and

“Oh, the Army will be ready when He comes, —
When He comes ! ”

“Roll the Old Chariot ” is another great favorite, there being a strong similarity between the Salvation Army choruses generally and the melodies of the Hampton College Jubilee Singers.

But the great charm of these meetings and that, indeed, which secures for them the perpetual freshness and attractiveness, keeping their halls filled, night after night, is contained in the personal testimonies of the converts as to the joy and strength which they have received in the “great salvation” from sin and its bondage. After the singing has had its effect both on the audience and the “soldiers,” the latter are desired by the “captain” to “fire away,” these testimonies being considered in “Army” phraseology the “red-hot shot,” while the music, etc., are the “powder and cartridges.” There is no false shame among the Army converts. Every soldier casts aside that, along with other fear, when he or she takes a seat on the platform. There are usually two or three on their feet, waiting their turn to speak. And they speak with a simplicity, directness, and force which evidently come from the heart, and consequently go to the heart. Each testifies to his gladness in “being saved,” to his daily experience of the life-giving and strength-giving power of the personal Christ received into the soul ; and simple and often rude and ungrammatical as the language is, there is the power about it that strength of conviction and intensity of feeling always supply. That young men and women but a short time before as careless or giddy, as reckless or dissipated, as any of their companions, should have the courage and power to stand up before a crowded assemblage of their own class, and declare what a change the accepted love of God has wrought in their own hearts and lives, appears to most of the hearers little short of miraculous ; and when it is not a young man but an old world-hardened sinner who tells the story of this blessed change, the miracle seems even greater. “I once thought,” a man will say, “that it would be utterly impossible for me to stand up and talk Christianity from this platform, but as soon as I had it in my heart I found I could do it at once.” As all formality is

discountenanced, the soldiers may be as unconventional in their phraseology as their hearts desire, and slang is often freely used by lips to which it is second nature in a way that shocks ears accustomed to hear religion talked only in decorous and refined language. Frequently a humorous remark, or an odd experience or expression, will set both "soldiers" and audience laughing, and again by a sudden turn both will be touched almost, if not quite, to tears. As each soldier finishes his "testimony," it is usual for the captain to strike in with an appropriate verse of a hymn in which all join, sometimes repeating a chorus over some eight or ten times, just as the impulse directs, while one or two more stand waiting to speak until the hymn is finished. There is no routine, and, within certain limits, variations are constantly occurring, so that at least there is no fear of monotony. After the meeting has lasted for an hour and a half or two hours, the leaders and soldiers come down from the platform and kneel on the floor of the hall in a perfectly informal prayer-meeting for the salvation of souls. The bulk of the audience retires, and the captain and her lieutenants go about, talking earnestly to the more interested few who remain, and persuading one and another to take the decisive steps of coming forward to kneel as a penitent confessing sin and asking for salvation, while, all the time, earnest prayers are being offered for their souls, in the most direct and simple phraseology. One peculiarity of the prayers of the "soldiers," as a class, is that they, like the French, use the conversational "You," instead of the less familiar "Thou," which Anglo-Saxon usage has almost invariably adopted in prayer. But after the first novelty has worn off, this does not of itself seem in the least irreverent. These "after meetings" are the time when, in the "Army" phraseology, "prisoners are taken," and converts, by taking the step of coming forward, confess their faith and their desire henceforth to serve Christ. To some natures such an external register of an inward resolve is a great help, and certainly in the case of almost all the "Army's" converts, they henceforth are "not ashamed to confess the faith of Christ crucified, and to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto their life's end."

Such is a picture of one of their ordinary evangelistic meetings, and it is impossible not to see how true a knowledge of human nature has devised the *modus operandi*. The music and the hymns are just of the kind fitted to attract the crowds which fill their halls, and fitted also to touch and soften even the "roughs" who might otherwise give trouble, and who sometimes do in spite of all precautions. But it is seldom, indeed, that the ready tact of the leader is at fault in checking any incipient disturbance. With a few words, "Steady lads, back there!" in a tone of unquestioned command, or an appropriate verse or chorus of a hymn, the noisy spirits are speedily subdued, and occasionally the excitement from an attempt to get up a fight is calmed down by a variation of the familiar chorus already referred to,—

"There'll be no more fighting when He comes,—
When He comes!"

The leaders are trained from the first to expect and meet all sorts of unruly conduct in their rude audiences, and they meet it well.

Then, after the singing has had its due effect, and not till then, the more serious work of exhortation and testimony begins, always inter-

spersed and varied with hymns before any tedium can possibly arise. And the perpetual variety and personality of the "testimonies" has the same advantage over mere abstract exhortation that a personal story always has over general statements. Over the audience they certainly exercise a charm which accounts in a great measure for the Army's success. Those whose faces show that they are still held captive in the toils of open sin come night after night, drawn by a fascination they cannot resist, and listen to the joyous testimony of some of their own late comrades, as if glimpses of a higher and purer life were dawning upon them, until perhaps, in some supreme moment of softening under the realization of an infinite love, they are led to come forward and take the step which surrenders their will to Him who has declared that the broken and contrite heart He will not despise. Tired women, heavy-laden with the burdens of life, come and listen, through irrepressible tears, to the sweet tones in which they are so earnestly entreated to come to Him who will give them rest; and by degrees that rest steals like music into their souls, whether they come forward to the "penitent form" or not. Young lads come for an evening's entertainment, attracted by the brightness and "life" of the place, with the evident intention of having "some fun" in the stirring choruses and the speeches of the "boys" on the platform; but occasionally some chord that can respond vibrates to a random touch, and the thoughtless boy begins a new life, and becomes an earnest soldier and a Red Cross Knight. Even children come, drawn by the music and the simple rendering of the "Old, old story," new to many of them; and who can tell how their plastic natures may yet be moulded thus for time and eternity?

As for the "soldiers" themselves, most of them are, as has been said, faithful soldiers and servants of Jesus Christ. There is among them many a Dinah Morris as well as many a Seth Bede, although, of course, the intellectual and moral fibre are not often so fine as in George Eliot's gentle field-preacher. But if their purely intellectual knowledge is often small, their love and obedience are great, — a love and obedience not at all confined to the meetings, but influencing the whole of their work-day life. If their speech is rude and often "slangy," though, indeed, many of them speak with a power and propriety surprising in men of their class, their hearts at least are generally tender and true, and they speak in the strength of love. If there are many things that jar upon a reverent and cultivated Christian, it is easy to see that the irreverence is only apparent, arising from defective education, and that the most startling eccentricities which characterize their worship are, as has been well said by an English writer, in the "Christian World," "but the surface — the rippling, flashing, perhaps babbling surface — of what is, in truth, as far as man can judge, a very deep, strong current of devout feeling and religious life." The very qualities of young men which so often lead them astray, their life and activity and fondness for social pleasures, are enlisted by the "Army" in its fight against evil. The "parades" and street marches give an outlet for physical restlessness and an external reality to the "crusade," while the vivacious airs and hearty singing equally gratify their love of music, and any latent tendency towards "public speaking" finds abundant scope in the "testimonies." Indeed, the "Army" meetings seem to combine the benefits of a safe "club," the old-fashioned singing-school, and a *Kindergarten* for "children of a larger growth." At their more special demonstrations doubtful features,

more worthy of a "variety show," are occasionally introduced, such as appeals to mere curiosity for the sake of raising money, a pandering to mere love of amusement in encouraging religious buffoons to "perform" and air their oddities to the top of their bent, and the encouragement of mere physical excitement, always a dangerous adjunct of religious life. When on great public occasions the rattling choruses are repeated over and over, with ever-increasing glee, while the jingling of the tambourines and the clanging of the drum grow louder and more boisterous, and men and women wildly wave their handkerchiefs above their heads for five minutes at a time, it is impossible to persuade one's self that mere animal excitement has not, for the time, ousted all true devotional feeling; impossible, also, not to remember that the tendency to fanatical excess and unbridled license has before now wrecked many a promising movement of religious love and zeal. Some superior "officers," who ought to know better, and who are largely responsible for occasional outrages on reverential feeling and Christian decency, seek to justify the most offensive antics from that much abused text, "Where the Spirit of the Lord is, there is liberty!"

The tendency to boast of spiritual power, and to exalt the Salvation Army into almost an object of adoration, is also very noticeable at such times, and the converts especially delight to assert their ability to "lick the devil," with whose feelings and purposes they certainly claim a very intimate acquaintance. And it is seriously open to question whether the nightly excitement and publicity of crowded meetings is at all a wholesome atmosphere for young girls, especially for those on the platform. Those who are thoroughly earnest and devoted may not suffer harm other than physical, but in this respect at least the "Army" is far from being as safe a school of Christian nurture as the church and the Christian home. But alas! for many there are no Christian homes, and these are chiefly the class from which come the army's converts. In many cases the influence of the parents is against all good, and it is probably due to this fact that their authority often seems to be held in light esteem. At the sensational "all-night prayer-meetings" occasionally held, young men and women are sometimes encouraged, under the influence of strong emotional excitement, to take off personal valuables and watch-chains and give them to be sold for the benefit of the Army. Of course, if this were done from a calm, deliberate self-renunciation, no one could object; but it requires no argument to show the wrong involved in accepting sacrifices which are the fruit of sensational appeals and overwrought feelings, and are too often repented at leisure. But such extremes, always ending in reaction, are characteristic of all strong waves of religious enthusiasm, breaking in on a previous icy torpor of dead formality, from Savonarola down to the Salvation Army.

We turn willingly from the blemishes which are the result of the large admixture of human clay with the pure gold of truth, to look at the onward march of the movement as a whole, and the power of the crusade against evil. In General Booth's official statement of the Army's work for 1883, we are told that it now consists of six hundred and thirty corps, of which one hundred and three are abroad, employing sixteen hundred and forty workers, male and female, who hold ten thousand meetings weekly without guaranty of any salary. This cannot, of course, mean that they do not receive the means of livelihood, as the officers in active service receive about five dollars a week, certainly no

more than is barely sufficient for a mere maintenance. One hundred thousand dollars worth of musical instruments alone have been sent out, and twenty-five million copies of the "War Cry," the army's official organ, have been circulated, along with other publications. "At the headquarters in London, cashiers, accountants, clerks, architects, and solicitors are continually employed; and editors toil through piles of manuscript, written in midnight hours by noble laborers who cannot spell?" It is to the devoted, self-sacrificing, consecrated labors of these illiterate Red Cross Knights of the rank and file that this modern crusade is indebted, under God, for its victories, often in spite of the injudicious and blatant elements introduced by some of its superior officers which discredit it in the eyes of sober-minded men.

As regards the immense property now held by the Army, in buildings, "plant," etc., General Booth has explicitly stated that "all property of the Salvation Army is conveyed to, and held by the general for the time being, for the benefit and use of the Army exclusively;" "the register of the property so conveyed being in the keeping of the solicitors to the army." He also declares that he has "also made all desirable arrangements for securing all the property of the Army held on its behalf to the same objects, when at his death it shall have passed into the hands of his successor."

What shall be the history of this nineteenth century crusade when the large heart and brain which have planned and organized it are taken from it forever, who shall undertake to say? Some future "historian of enthusiasm," looking back at it in the light of still hidden results, will doubtless trace out its history and appraise it as a factor in the elevation of a degraded humanity, more justly than it is possible to do amid the shifting scenes and varied influences of the present. Whether it is to have its brief day of novelty and pass away as one out of many ephemeral movements, or whether it is to continue working, an irregular force by the side of the ever-permanent Christian church, until finally, its special work fulfilled, it is merged in the church as a comet in the sun, adding to its warmth and light, depends, we believe, on no man or class of men, but on the "divinity that shapes our ends, rough hew them as we will." In its organization and character the "Army" has frequently been compared to the somewhat analogous institution of Ignatius Loyola. But if there are similarities, there are also great differences. Like Jesuitism, it had its origin in a fervid reaction against coldness and formalism. Like Jesuitism, it subjects its recruits to stern discipline, and teaches them to "endure hardness," while it demands the absolute surrender of the individual will of its officers to the authority of the organization, and "absolute, unquestioning obedience" from all its recruits, being thus, in relation to the one scriptural kingdom of Christ, an *imperium in imperio*, and for this very reason necessarily not permanent. But, unlike Jesuitism, it teaches the pure and simple gospel to the *multitude*, appealing to no select corps of *amis d'élite*, but to all the "weary and heavy laden," with hearts full of sin and lives full of need. Unlike Jesuitism, it imposes no elaborate ceremonial, though it has its own ways of being "imposing" to those whom it desires to attract. And unlike Jesuitism, outside the rules which guide the movement of the whole, it allows to "individualism" a scope which, as has been hinted already, sometimes amounts to license. This would probably not be the case under the personal superintendence of General Booth himself; but that it is so under

some of the officers to whom he has to delegate his authority, there can be no doubt.

But certain it is, that though one man originated this great crusade, and one mind has, in the main, organized and directed it, the Salvation Army, as it stands to-day, is not one man's work. It could never have been. With all its aids and attractions, its stirring music, its *esprit de corps*, fostered by the neat, attractive uniform, and bright, conspicuous badge, its drills and parades, and its watchful care over the life and habits of every individual soldier, it could never have attained its already marvelous success had it not been for causes lying far deeper below the surface. It is a movement for which the time was ripe, and which was needed by the time. It is a movement not merely for the "masses," but in the "masses" themselves; and this is probably the only possible solution of a difficult problem, a "tidal wave of human souls," answering to the strongest

"primal force,
Older than heaven itself, yet new
As the young heart it reaches to."

And certainly, from the very lowest point of view, as Mr. Goldwin Smith has observed, the gospel of love and self-reformation is at least a safer and more hopeful one for the proletariat than that of nihilism and dynamite! And as a "London Artisan" has recently observed in the "Fortnightly," the only truly effective culture for the masses is "that which embraces motives to duty as well as knowledge of facts; the culture of the heart as well as of the intellect." The "culture of the heart" is what the Army especially aims at, and it must be remembered that "out of the heart are the issues of life."

That it should be a mixed movement, as has been noticed, is not surprising. There is "a great deal of human nature" about it, as there is about most things. And when the previous character of the human nature is taken into account, it is not surprising that it should have features and developments jarring to the susceptibilities of those whose antecedents, moral and religious, have been entirely different. Many of the expressions which have justly shocked a true Christian taste, and been with justice set down as "irreverent" in their character, are simply what might have been expected, in the circumstances, from a stratum of society which the refining and elevating influence of Christianity seems hardly to have touched. But it would, nevertheless, be deplorable indeed were the character and phraseology of this stratum to leaven in any degree the religious expression of our time; and this is a danger which, owing to the very aggressive power of the "Army," it is by no means superfluous to consider. When we read in the "War Cry," published in Brooklyn, — a somewhat degenerate edition of the English "War Cry," — such telegraphic reports from the field as: "Sunday, glorious smash; 13 in fountain; died hard, hallelujah!" we feel that in accustoming men's ears to such rough and ready dealings with the most sacred of subjects, the Army's leaders are sacrificing too much to their desire for sensation! We must feel the same when we read the description of their "Big Goes," and other demonstrations, and of the "War Dances," as they describe the fantastic movements of some of the more hysterical subjects, which, by some of the leaders, are too much encouraged. Indeed, it has been said by members of the Army themselves, that it is only

the earnest consecration of the subordinate officers which neutralizes the harm done by such appeals to the lower nature.

The occasional grotesqueness of prayers and hymns, in which any one may make impromptu variations at pleasure, is, perhaps, scarcely to be dissociated from the thorough freedom, which is one of the Army's great attractions for the undisciplined natures it seeks. But certainly it would be no little descent from the reverent humility of attitude which the Christian church has cultivated for so many centuries were she to encourage the *tone* of prayer, however sincere, frequently used in the Army's meetings; as for example: "I say, Lord, make us like you; nothing in ourselves, but mighty in your strength." And to ears accustomed to the sweet and solemn strains of the hymns which have expressed the deepest feelings of so many generations of Christians, such a "jolly" chorus and air as

"We've found a wonderful Saviour, which nobody can deny!"

cannot but seem a lamentable descent. Better that all our secular literature were vitiated, and our poetry degraded by the coarseness and vulgarity of a "slangy" age and class, than that these should befoul and clog the wings of the one pure and holy influence vouchsafed to our fallen humanity to lift it up to God Himself!

The cure of such a tendency must be sought, however, not in the "Army" so much as in the Christian church. Christ told the unbelieving Jews, that in the event of their rejection, God was able even of the stones to raise up children unto Abraham. But from stones, even if vitalized, we cannot expect the songs of angels, nor from human beings who have been as clods can we expect the thoughts and expressions of a St. Bernard or a Bishop Heber. If the Christian church generally will but draw from the indubitable zeal and fervor of these Red Cross Knights — many of them, as they openly avow, but lately rescued from the gutter — a stimulus to return to the ardor of her "first love," and the power of a greater and more visible unity, she must, as the greater body, wield over the smaller an influence well-nigh irresistible. And so by the attraction of brotherly love, not by a cold and contemptuous criticism, she can by degrees gather these simple, loving souls into her motherly embrace, and make them an incalculable addition to her present force in grappling with an unbelieving world. For this let us hope!

Meantime, the Salvation Army stands before us, a living witness to truths to which our age needed witness. It testifies to the power of that "unknown quantity," the "inscrutable something which influences the souls of men," which we call the Holy Spirit, to the fact that despite all Positivism and Materialism can say, the religious instinct is still the strongest of all, and that thousands of plain, unsentimental men and women are still willing to live or die for Jesus of Nazareth; and to the truth that, under all misery and degradation and brutality, the heart of man still yearns, with an unquenchable yearning, for the love and smile of the forgiving Father.

Agnes Maule Machar.

BOOK NOTICES.

THE THEOLOGICAL LIBRARY. London : Hodder and Stoughton. 1884. Imported by Thomas Whittaker, 2 and 3 Bible House, New York. \$1.25 per volume.

The ten volumes which have already been published in this series are as interesting for what they attempt as for what they accomplish. The object in view is of the first importance. It is, in the language of the prefatory note, "to issue a series of small books on the doctrines which recent debate has brought prominently before the public mind." The topics are well chosen and well stated. Vital questions are discussed, as the list indicates. Some of the titles are, *Is God Knowable?* Does God answer Prayer? *Is Life worth Living?* Are Miracles Credible? *Is Dogma a Necessity?* What is Regeneration? *Is Christ Divine?* No better service could be attempted than to treat these questions clearly, briefly, and vigorously. Every minister knows how difficult it is to find books which may wisely be put into the hands of those who seek the truth on such subjects, but are perplexed by the plausibility of popular objection. The best thought is in extensive treatises addressed to professional or scholarly readers. Ministers can find books suited to their own requirements, but not as easily, or not at all, smaller books which young men and busy laymen can read with pleasure and advantage. The object which the projectors of this series had in view, then, is highly commendable. Compact, luminous discussions of this sort, intelligible to the average reader, are a desideratum. In some respects these English books fulfill the expectation awakened, while in other respects they disappoint it. The outward appearance and the printing are attractive. Each volume has a tasteful cover and is of convenient size, not exceeding in bulk a volume of the *Leisure Hour* series of novels. It is not a formidable undertaking to read one of them straight through. Some of the books are of a high order of intellectual and literary ability. Rev. J. Iverach deals in a masterly way with his subject, *Is God Knowable?* The first chapter, on Personality, is convincing in the highest degree, in some passages rising to a lofty strain of reasoning. Interest is sustained from beginning to end. The discussion by Rev. J. J. Lias of *Miracles (Are Miracles Credible?)* is also one of the best of the series; we do not recall any treatise on the subject which on the whole is more satisfactory. In nearly every chapter the correct point of view is taken. Too little is made of the necessity which resides in the properties of matter. It is not enough to say, as some of these writers, following the lead of Canon Mozley, do say, that the order of nature is only the way in which it is observed to act, that its uniformity is not necessitated. The conviction cannot be shaken that physical nature not only will, but must, go on as it is, *unless other causes intervene*. But in the main these two books are well adapted to the use for which they are intended; others, however, such as *Is Life worth Living?* and *Does God answer Prayer?* scarcely rise above commonplace. The style is not concrete enough, and the argument is tedious. The skepticism to which the books are opposed is much more vigorous than these defenses. There is an air of listlessness, as if the books were written to order. The pungency of popular books

against Christianity should stimulate equal keenness in reply. The children of this world are wiser than the children of light. Dullness will never gain a hearing against unbelief.

It is not proposed in this notice to enter into details of criticism on the several volumes, but only to call attention to the experiment, and to commend the two volumes which have been favorably mentioned. A good service would be rendered if some American writers would produce a few short volumes on such subjects, vigorous, readable, and of literary merit. The arguments in favor of Christianity are not so ponderous that they cannot be equipped in flexible armor to meet and vanquish the agile enemy on his own ground. Are there not publishers and Christian scholars in America who will coöperate in so desirable an undertaking?

George Harris.

HEBRAICA: A monthly Journal in the Interests of Hebrew Study. Managing editor, WILLIAM K. HARPER, Ph. D.; associate editors, HERMANN L. STRACK, Ph. D., and PAUL HAUPT, Ph. D. Chicago: The American Publication Society of Hebrew. Morgan Park, Ill. 1884.

Professor Harper thus adds another to the long list of the labors he has undertaken to further Old Testament studies in this country. The Old Testament Student, the Hebrew Correspondence School, the Hebrew Summer Schools, meeting this year at Chicago, Chautauqua, and Worcester, are well known. And now comes "Hebraica," whose aim is briefly set forth in the editor's words: "To furnish a medium for the discussion of Semitic topics by Semitic scholars, to encourage and aid those who are in the ministry to engage in Semitic study, to advance, if possible, the interests and to increase the efficiency of the Old Testament department in our various seminaries, to advocate the introduction of Semitic studies into our universities and colleges, and to form a bond of connection between the widely scattered members of the Hebrew Correspondence School." The associate editors "will do certain specified work in connection with the journal, the nature of which will be announced in another place." The ends proposed in this prospectus are sufficiently numerous and sufficiently various. The editor is not unaware of the difficulty of combining them. "If profitable to one class, namely, Old Testament professors and Hebrew scholars, it will be beyond the reach of those who are merely students." All will see the reasonableness of his plea that both classes should be patient until the journal is fairly started. The first and third numbers, the only ones which we have seen, give perhaps a better idea than the prospectus of the character of the journal. The first number contains a leading article by the editor, on the Purpose of Hebraica. Professor Strack contributes a paper on the Higher Criticism, a Witness to the Credibility of the Bible Narrative. Professor T. J. Dodd, of Vanderbilt University, writes on the Intermediate Syllable—that *reductio ad absurdum* of an irrational and unhistorical theory of the Hebrew vowels and syllables—without in the least recognizing its absurdity. The Rev. P. A. Nordell discriminates the synonyms דין and משפט. Professor Lyon gives a list of books for the study of Assyrian. There are departments of General Notes, Editorial Notes, Questions and Answers, and a Semitic Bibliography. The May number contains a valuable article on Books for the Study of the Neo-Hebraic Language, by Professor Strack; one on the Varieties of the

Semitic Alphabet, by Professor J. C. C. Clarke, with tables of Hebrew Alphabets. Rabbi Felsenthal, of Chicago, writes on the Intermediate Syllable, having been asked what the Old Jewish grammarians say about it. The answer to that question is necessarily brief: Nothing. He points out that the doctrine of the five long and five short vowels, out of which grow all the intricacies of our theory of the Hebrew syllable, was introduced by R. D. Kimchi, who was misled by the analogy of Latin. As Luzzatto says, "The doctrine of the five long and five short vowels is not a Massoretic tradition, and was equally unknown to the Massoretes and to all the ancient grammarians." In the Contributed Notes, Mr. Fletcher corrects Davidson's palpable error about the first person sing. imperf. kal of נָסַב verbs.

"Hebraica" is handsomely printed, in convenient form. The translations from the German will bear a good deal of improvement. They are very stiff. One wonders why *neu-hebräisch* should be *Neo-hebraic*, and whether by the same rule *neu-griechisch* would be Neo-hellenic instead of modern Greek.

George F. Moore.

THE BOOK OF PSALMS. Translated by the Rev. T. K. CHEYNE, M. A. London: Kegan Paul, Trench & Co. 1884.

We confess to being disappointed in this book. It is not worthy of its dainty dress and accomplished author. The object of the edition is "to enable lovers of literature to read the Psalter intelligently and with pleasure." The effect is sometimes painful. What taste will not wince at the substitution, in the Twenty-third Psalm, of "He leads me in the right tracks," instead of "in the paths of righteousness"? A disagreeable harshness characterizes the rendering of some of the sweetest of the experimental Psalms. "Roll thy career upon Jehovah," in the Thirty-seventh Psalm, is awkward in the extreme.

Mr. Cheyne also fails in the domain of understanding, as in the domain of taste. The uniqueness of the Psalms he minimizes. According to him, "only the want of the higher spiritual prophecy . . . and of a longer course of development prevented the sacred poetry of Babylonia and Assyria from rivaling that of the successors of David." But those wants were fundamental. The lines he quotes are on another plane than the Hebrew. We may be *interested* to read Chaldean words put by Professor Sayce before the seventeenth century:—

"O my God my sins are 7 times 7
Absolve my sins
O my Goddess my sins are 7 times 7
Absolve my sins
God who knowst what is unknown
My sins are 7 times 7 absolve my sins
Goddess who knowst what is unknown
My sins are 7 times 7 absolve my sins."

We are not *edified* and *inspired*. The distinctive light of the spirit of truth on the prophetic people is not there. Mr. Cheyne's emendations do not promote intelligent reading of the Psalter. These are conjectural. Not only is the attempt contrary to the critical principles of Scrivener; it confuses the ordinary reader, lettered though he be. He cannot know from the editor whether the change is of King James's version or of the

received text. Some of the best scholars deem the method perilous. Perplexing it assuredly is in practice, even to an admirer, who, only after long search, discovers how and why the alterations of Psalm x. 6 and Psalm lxxxviii. 1 have come about. That the one is by the insertion of an aleph, and the other by the omission of a yodh, nowhere appears to the reader.

More fatal still to the apprehension of the Psalter, by a lover of literature, is Mr. Cheyne's rejection of the Davidic authorship. The ancient view that David wrote all the Psalms was one extreme. The modern view that David wrote none of the Psalms is the other extreme. Neither is correct. David is more than "a symbol of bold originality of style combined with a deeply devotional spirit." The superscriptions ascribing seventy-three of the one hundred and fifty Psalms to David are by no means worthless. They represent a strong tradition. Seldom contradicted, they are often confirmed by the contents. The existence and even possibility of Maccabean psalms is denied by Gesenius, Hassler, Ewald, Thenius, Böttcher, Dillmann, Ehrh. David's poetic and musical gifts are on record beyond the reach of the most exacting criticism. One of the most ancient Hebrew authors (Amos vi. 5) has attested David's fame in this respect, undimmed two centuries after his decease. No one-sided portrait of the hero of Bethlehem, always free, always armed, fond of martial exploits, moving from victory to victory, subduing all opposition, winning a diadem as a reward, surrounding the throne with a glory beyond his dynasty, can make the poet of the Psalms other than the David of history. To say with Cheyne, then, "it is a great relief to realize that only a small number of the Psalms can reasonably be ascribed to David," is a shock to our confidence and a confusion of our perceptions. Accuracy in the letter cannot atone for this blindness to the spirit of the Psalter. In it David's heart is beating. As well eliminate the beloved disciple from the Fourth Gospel as the son of Jesse from the Psalms.

John Phelps Taylor.

CRITICAL AND EXEGETICAL HANDBOOK TO THE EPISTLE TO THE ROMANS. By HEINRICH AUGUST WILHELM MEYER, Th. D. Oberconsistorialrath, Hannover. Translated from the fifth edition of the German by Rev. JOHN C. MOORE, B. A., and Rev. EDWIN JOHNSON, B. A. With a preface and supplementary notes to the American edition by TIMOTHY DWIGHT, Professor of Sacred Literature in Yale College.

The translation of the fifth edition of Meyer's Commentary upon the Epistle to the Romans, published by the Messrs. Clark in 1874, is here, by arrangement with the English publishers, presented in a single well-printed volume at a reduced rate. The important addition is made of eighty pages of original matter by the American editor, and the value of the work is perhaps yet further increased by a topical index. Professor Dwight's annotations follow Meyer's comments upon each successive chapter, and are numbered consecutively through the epistle. This way of editing is more respectful both to the author and editor than that followed in the last German edition of Meyer, in which the work of both are pieced together, old and new, like the parts of a remodeled house. Does a commentary stand on a plane so far below all other literature that it cannot claim the rights of authorship? Professor Dwight's annotations (one hundred and fifty-seven in number) discuss most of the ex-

egetical problems presented by the Epistle; we should, however, have been glad to find a discussion of the mooted point in the Pauline anthropology, whether the πνεῦμα of the Christian is regarded as the natural πνεῦμα revived by the Holy Spirit, or a principle of life absolutely given by the Spirit in regeneration.

The learning, acuteness, and candor of the notes make them one of the most valuable of our recent contributions to exegetical literature. The author, in his preface, expresses his hearty appreciation of the influence of German biblical scholarship in "bringing us to the immediate, fair-minded, intelligent examination of the New Testament words, and to the interpretation of them as the thing of primary importance, according to strict grammatical and linguistic principles." The sincerity of his praise is shown by his vindicating in several important respects the teaching of the Epistle against dogmatic assumptions in vogue among us. *E. g.*, he points out the mistake of those who insist that Paul, in the opening verses of the second chapter, teaches that the heathen are to have no opportunity hereafter of believing in Christ. "Will he not give the unenlightened and the enlightened among mankind an equal possibility under the light of the *faith system*? To this question this section of the Epistle, having reference only to *works*, gives no answer. Arguments against this view, when thus understood, may be drawn from other New Testament passages, or from the general indications of the New Testament, but not from these verses." Freedom from Calvinistic dogmatism is shown in giving προέγγυς, of chapter viii. 29, its proper meaning, so drawing from the verse the teaching that "before the adoption of his plan of salvation God foreknew what persons, under the circumstances and conditions involved in the plan, would love Him. These persons He even by and with the adoption of the plan predestinated to be conformed to the image of his Son." Professor Dwight's candor is especially apparent in the note on ix. 5, in which the arguments for and against the reference of the words, "God over all, blessed forever," to Christ are stated. In the interesting note upon Rom. v. 12, the aorist of the closing ἡμαρτον is said to "carry the thought back to the time of Adam's sin." But it is urged that Paul means only in a figurative sense that mankind sinned in Adam's sin, just as he figuratively says that the Christian was crucified when Christ was put to death. "In a similar sense the posterity of Adam sinned in his sin. As their individual sins were, in some way, a consequence of his sinning, and his sin, thus in this way, set the course of things sin-ward, they are said — though having no actual share in the committing of his act, and not born even for many centuries after his time — to have sinned when he did." But is the use of so bold a figure natural in the statement of a fact from which an inference is drawn? Dr. Weiss is cited as giving the same interpretation to ἡμαρτον, but incorrectly, as indeed is evident from Professor Dwight's transcription of his language, "who properly says that the words cannot, unless arbitrarily, be understood of anything except the individual sins of individual men." Weiss holds that the meaning of the passage is that Adam by his sin established a causal connection between sin and death, and in this way brought death upon all men, since all have sinned.

Edward Y. Hincks.

LETTERS FROM A MYSTIC OF THE PRESENT DAY. London: Elliot Stock. Boston: Little, Brown & Co. 16mo, pp. 211. 1883.

This little book is printed anonymously, and is from the pen of "one who, while acknowledging the importance of both the outward and inward witness to Truth, yet speaks of the immediate rather than of the mediate relations of the Life-giving Spirit with man." The aim of the letters, which were not originally intended for publication, is "to awaken the consciousness of our actual union with God and with one another." It is a statement of the intuitions of the interior life in familiar correspondence with personal friends. Its suggestions deeply concern the spiritual thought of our own time, and imply the brooding, meditative insight into the work of the Holy Spirit in the human consciousness. The letters touch these vital matters rather than discuss them. They are full of hints, but exhaust nothing. They suggest more than they say, and yet their thought is not intricate, nor mystical, nor far removed from present life. A few extracts will signify their drift:—

"Those who look at Truth from a natural and not a spiritual standpoint see danger always, because to them Truth is something outside themselves, of which they may lose hold. If, on the contrary, we stand 'in the Spirit,' we shall necessarily recognize the Holy Spirit as the absolute Lord, and shall shrink from no consequences, from no misjudgments, that may accompany an utterance of his message."

"Before proceeding to consider darkness, evil, or sin, we must have arrived at some clear notion of light, holiness, and righteousness. It seems to me that our utterances as well as our perceptions on these points are confused, because we do not look at them steadily as in relation to the Christ. . . . I am quite sure that a clearer apprehension of the Christ, under the aspect of his glorification, will greatly modify, and, in many respects, altogether change, much that has been held respecting the education, responsibilities, and prospects of mankind. The New Creation, of which the glorified Christ is the Head, seems as yet to have been but imperfectly apprehended. The doctrine of the Holy Ghost is but a slightly explored region of our creed, yet it is the corner-stone of 'the dispensation of the Spirit' in which we profess to be living."

"I believe 'salvation' to be the formation of the spiritual body, for our spirits are not saved, that is are not complete, until they are in the exercise of clear perception and free action; then, and not till then, is salvation attained and we have reached Personality as Sons of God."

"More and more it seems to me that current so-called Christian preaching and work are wrongly based; based upon the law, not upon the Gospel, therefore they are mighty; based upon angelic ordinances, not upon the Christ. They belong to the dispensation of the past, not to that which is. The crash is coming which will make this yet more apparent. These confusions between ritual and worship, between form and substance, all arise from a faultiness in the foundation. Current religion does not take its spring from a revealed God, in fellowship with whom is eternal Life, but from all sorts of theories and expedients for making God favorable to us. So the teaching of our Lord is inverted, and his revelation practically denied. . . . The current Christian religion is based on the outward conditions, not on *Being*; in time, not in Eternity; in appearances, not in Reality; in the world, not in God."

"Ceremonials may smother the Truth, to which they are a purpose to

witness, and will surely do so if they are not valued as outward signs of universal facts."

"A person becomes a Christian when he becomes *One with the Lord*, when the Spirit of Christ is alive in him and the Christ-consciousness is his consciousness. Do you not think that in all stages short of that we are as heathens who have some information about Christ? But in the *knowing* Christ after the spirit one sees and knows Him as the Life and Lord of the Race."

"Until the Christian religion is posited on universal Being, and that the calling or bringing of certain members into Light or glory is for the well-being of the whole, the *Catholicity* of it is a fiction."

"We ought to breathe the Hope before we attempt to deal with the distresses of life."

"The unique part of the Christian Revelation is the indwelling of the Holy Spirit Who *forms* the Spiritual body, so that when the believer dies, or, more truly, awakes, he awakes after the likeness of the Lord, to coöperate with Him freely in redemptive Love."

The theological convictions of this new writer, as well as his religious intuitions, are in the right direction. The letters are remarkable for their clearness of spiritual vision. The writer has gone down to the depths of the movement for a less dogma-bound form of religion than the one men are now leaving, and his insight accords with the facts of our deepest spiritual experience. It will be hard to find any one who has more thoroughly grasped the larger truths, and the larger views of truth, which are placing the Christian religion in a new light before the world. The letters are without logical treatment, and there is no aim at completeness, but their hold upon central things is everywhere vital and true. They are the work of an unusually spiritual mind.

Julius H. Ward.

BOSTON.

PERSONAL CHRISTIAN LIFE IN THE MINISTRY. By the Right Reverend F. D. HUNTINGTON, D. D., Bishop of Central New York. New York: James Pott & Co., Church Publishers. 1884.

THE COST OF SERVICE. An Address delivered at the Forty-eighth Anniversary of the Union Theological Seminary, by the President, ROSWELL D. HITCHCOCK. New York: Printing-House of William C. Martin, 111 John Street. 1884.

THE EXPOSITOR IN THE PULPIT. By MARVIN R. VINCENT, D. D. New York: Anson D. F. Randolph & Co., 900 Broadway. 1884.

HINTS ON PREACHING AS SEEN FROM THE PEWS. An Address delivered at the Congregational Ministers' Meeting. By SAMUEL B. CAPEN, Esq. Boston: Congregational Sunday School and Publishing Society, Congregational House. 1884.

Here are four pastorals — three of them originally given to theological students — which have wisely been put into print. Any minister can afford to buy all of them. The cost is quite inconsiderable.

"Personal Christian Life in the Ministry" is made up of three Lenten Lectures given to the students of the General Theological Seminary, New York. The subjects discussed are, "Singleness of Heart," "Spiritual Sensibility," and "Self-Sacrifice."

These Lectures are not of the sort with which the ministry is at present most familiar. They are not of the nature of a tonic. They are

not merely stimulating. The spiritual treatment which they offer is as wholesome as it is rare. They probe and purge the inward life. Bishop Huntington's contention is for the personal underneath the professional. He invades the region of motives. He exposes the temptations which do not go down before preaching, nor retreat before pastoral activities. He continually addresses himself to the conscience of the man who has assumed to do the work of the minister. Possibly the tendency is too steady throughout the Lectures toward introspection and self-examination. Possibly, also, too much is made of the difference in circumstance between the clergy and the laity. "The laity live and work principally and necessarily in the sphere of this world. . . . The men of the ministry, on the other hand, live principally and work distinctively in the kingdom of God's grace." But the Lectures are a most helpful contribution toward the moral and spiritual discipline of the ministry. They have the weight and force of words written under the stress of personal convictions. "The essential nature of the kingdom of God among men, the drift of our recent church life and such personal experience as I have had, establish in my mind the conviction that the work to which you are so near needs nothing so much as that it be made deeper work; that we need to deepen it more than we need to extend it, to diversify it, or to enlighten it with mere intellectual light, and that we cannot deepen it much in others unless we deepen it first in ourselves."

"The Cost of Service" is based upon the miracle of healing, in the life of our Lord, in which virtue is said to have gone out of Him at the touch of the hem of his garment. "The unpurposed miracle had cost. Miracles always cost, — purposed or unpurposed. Everything costs which has any real worth; costs in proportion to its worth, and costs all it is worth."

No subject has been taken out of a scriptural incident with more felicity since Dr. Bushnell took the subject of Unconscious Influence out of the incident of John's following of Peter into the empty tomb of Jesus.

The "law of cost" Dr. Hitchcock proceeds to illustrate very broadly, and with his own suggestiveness of expression. Nature guards this law, it rules in economics, it is the law of mental progress. The most significant part of the address is where the author touches upon the Atonement as eternal. In showing the working of the law of cost in the spiritual realm, he is brought before the "problem of moral evil," in respect to which he utters some very vigorous words, and then adds, "This eternal relationship of God to evil is a tremendous fact. But then, atonement also is eternal. The scriptural passages which teach this are not numerous, but they are decisive. 'Thou lovedst me before the foundation of the world' was spoken by the Second Person in the Trinity with reference to this very matter of redemption. Pentecost was ushered in by a discourse whose key-note was the determinate counsel and foreknowledge of God accomplished in the crucifixion of his Son. The preacher of that discourse, years afterward, wrote an epistle, in which he speaks of the Lamb without blemish and without spot, foreknown before the foundation of the world. And then at last from Patmos comes the vision, great and wonderful, not only of the Lamb appointed, but also of the Lamb verily slain, from the foundation of the world. This, then, is the grand refrain: *From the foundation of the world.* Not of time, but of eternity, in the very depths of the divine nature."

The religious public would eagerly welcome a sermon from Dr. Hitchcock upon the text, "The Lamb slain from the foundation of the world."

"The Expositor in the Pulpit" is not another plea for what often passes for expository preaching, in respect to which quite enough has been said and quite enough attempted. Dr. Vincent shows that the distinction between topical and expository preaching is purely artificial. Exposition enters into all good preaching. "Expounding," "commenting," the drawing out of ingenious conceits, are not preaching. But exposition is preaching. It is "*exposing* the truth contained in God's word; *laying it open*; *putting it forth* where the people may get hold of it."

There are four requisites for the expositor in the pulpit: knowledge, comprehensiveness, reality in the interpretation of Scripture, and the making of the Word, so far as possible, its own interpreter. Special emphasis is laid upon comprehensiveness; "not sketchiness, but firm grasp and handling of the great fundamental ideas of a passage as distinguished from its minor details and the grouping of the details, so as to illustrate those ideas."

Reference is made, in illustration, to Dr. S. Cox's exposition of the Ninety-fourth Psalm, in the key of the 19th verse. — "The Expositor" for October, 1883, p. 273. Reference may be made with equal fitness to Dr. Vincent's own volume of Sermons, under the title of "Gates into the Psalm Country," and the writer would also call attention, doubtless with Dr. Vincent's approval, to a volume of Sermons published about the date of this address, — Dr. Dale's "Lectures on the Ephesians." Hodder and Stoughton.

"The Expositor in the Pulpit" is characterized on every page by rare good sense and suggestiveness, and, what is of unusual value, it is instructive. It leads the way into the method approved. It shows how to succeed and how to fail. If those preachers who are experimenting in expository preaching would study these pages, we should have less of commonplace in the pulpit, less dryness of detail, less wresting of Scripture, and more of preaching worthy of the name of exposition.

"Hints on Preaching as seen from the Pews" is written in good temper and with fairness, and with not a little insight into the weaknesses and shortcomings of the ministry. It should also be said that the paper shows a hearty appreciation of the good work which is wrought in the pulpit.

The first suggestions are that preachers are apt to "overrate, *intellectually*, the average of their hearers," and to "underrate their keenness of perception." In his use of the word "intellectually," Mr. Capen betrays unconsciously the New England habit of thinking. According to the New England estimate of the intellectual, specially as applied to the pulpit, chief account has been made of certain processes of thought or methods of expression, whereas "keenness of perception," whether in pew or pulpit, is an intellectual quality, and of a very high order. But one may not quarrel with Mr. Capen about the use of terms, when the distinction which he has in mind is so evidently a right one to make. Many a preacher does presume too much upon the interest of his hearers in his intellectual methods, when it might be to his advantage as a preacher and as a *thinker* to adopt some of their intellectual methods. Clearness, definiteness, insight, "keenness of perception," the characteristic qualities of the thinking of business men, if allowed a larger place in the thinking of the pulpit, would not detract from its intellectual power.

Certainly audiences would find more in sermons to their satisfaction and profit. As the case now stands, when they ask for more point they are apt to get only more skeleton. But "heads" are not necessarily "points." Pungency and force of statement do not have their equivalent in elaboration of plan.

Mr. Capen touches upon a weakness of not a few preachers, even among the best, when he speaks of the want of *method* in work. "I have known cases where men wasted their time the first of the week, to be driven at the end almost to distraction, sometimes way into Sabbath morning, in getting through their preparations. Such shiftlessness would ruin any modern business." The criticism is a fair one, subject only to the qualification that the preacher is more than a sermonizer, and therefore cannot work altogether according to business hours. Begin as early as he will, and work as faithfully as he can, *the effort* which produces the sermon often comes late. There are mental and spiritual conditions of production which, with some men, are not "moods."

Mr. Capen advises more explanation of the Scriptures in the ordinary reading of them from the pulpit, to which the suggestion may be added that very much explanation of Scripture may be put *into the reading* itself. Of personal qualities in the ministry mention is made of "cheerfulness," "enthusiasm," "singleness of purpose," and genuineness,—the real and Christ-like in character; and in pastoral service more attention is besought for the training of the young.

Mr. Capen has proved himself a good critic.

Wm. J. Tucker.

VAHL'S MISSIONS-ATLAS. 1st Hefte. Indhold: (1.) Asien. (2.) Nerd-Indien. (3.) Syd-Indien. (4.) Birma og de Indiske Oer. (5.) Den østlige Del af Kina. Kjöbenhavn. 1883.

This, with the accompanying "Forklaring" of 240 pages, forms the first part of a detailed Missionary Atlas, with accompanying comments, undertaken by the Danish Missionary Society, to be issued in the course of three years, in four Parts, each containing five maps. Part second, treating of Africa, is already out. From this Danish edition a German one is in preparation.

The purpose is to strike a mean between Missionary History and simple Statistic, giving the present state of the missions as a result of their whole development. The purpose is thoroughly carried out. There is a remarkable union of compression and detail, even the shadings of both facts and figures being given with singular distinctness. The origin and course, not merely of each mission, but of each missionary attempt, its expansion, or contraction, or abandonment, its fruitfulness or fruitlessness,—all this is nailed down to dates and figures with the utmost precision which the sources allow, and the sources themselves are given continuously in the "Forklaring" in ample foot-notes.

Of course a scheme of missionary intelligence tied down to the illustration of an atlas cannot aim at giving strongly-colored characterizations; but the deep and thoroughly digested knowledge of the whole field and subject on which this undertaking rests is continually making itself apparent in penetrating remarks, such as cast a sudden light over a whole range of facts and relations. Thus the "Forklaring" is anything but a skeleton.

The plan is to take each tribe and nation, giving its numbers and ethnological relations, indicating equally those among whom Christian missions have never been prosecuted, those among whom they have been undertaken, but abandoned, or abandoned and then resumed, or prosecuted continuously till the present. Protestant missions are given most in detail, because their reports are very much the most detailed; but Roman Catholic and Greek missions are reported as fully as our sources of knowledge allow. Roman Catholic stations are indicated on the maps, even where, as in Turkey and Persia, their endeavors are almost wholly confined to persuading the Eastern churches to submit themselves to Rome, and can therefore hardly be called missionary labors at all. Full justice is done to the Greek missions in Siberia and elsewhere, and remarkable precision used in distinguishing those Siberian and Russian tribes whose Christianity is superficial, and those among whom it seems to have thoroughly taken root. The larger number of martyrdoms among Greek and Catholic missionaries, especially the latter, as compared with Protestants, appears in these accounts, and suggests some reflections, partly to the effect that Protestants have been more careful of the rights of nationality, and partly that Protestantism is somewhat unheroically solicitous about "making the best of both worlds." Our sectarian apathy towards the heroic deaths of our fellow-Christians in Cochin-China and elsewhere for the name of Christ is little to our credit. Yet we may safely say that we are far more appreciative of their missions than they of ours, which they endeavor to uproot by persecution where they can, and by slander where they cannot. But Rome has never yet recovered from the bewildering effect of Virgil's mistake, that the Messiah was to be born on the Tiber.

The indications of Protestant divisions on the Atlas cannot, of course, be as minute as in the "Forklaring," but are quite precise, being, Lutheran and the Union, Reformed, Anglican, Methodist, Baptist, and Undefined. The "Forklaring," however, keeps pace with the minutest commination of our Anglo-Saxon denominations and societies, which in this form of activity are seen, in their striking resemblance to the Roman Catholic orders, as mutually helpful to the same object with incidental rubs, and which appear concentrated with significant richness of variety in the Holy Land.

The many pregnant facts strewn through the "Forklaring" deserve a more detailed presentation than in this preliminary notice, even though they would be like beads detached from their string. The Danish Missionary Society expresses a very natural pride in having, with its contracted constituency and comparative poverty, taken up so valuable a work, and the firm and true hand with which it is carrying it out amply justifies its pride.

C. C. Starbuck.

LITERARY NOTES AND INTELLIGENCE.

— A PARAGRAPH in the "Leipziger Tageblatt und Anzeiger" of May 29 mentions, in a communication dated May 10, "the honor bestowed yesterday by the theological faculty of the University on our fellow citizen from abroad, Dr. Caspar René Gregory, who, a native Pennsylvanian, has resided in Leipsic since the year of the war, diligently studying and diligently giving private instruction, only interrupted occasionally by scientific journeys. Having duly acquired the Doctorate of our University, he was yesterday unexpectedly presented, 'honoris causa,' with the diploma of Licentiate of Theology. This bestows on the young American, now Lutheran, divine the following 'Elogium,' 'Qui quod Tischendorfius Collega dilectissimus morte abreptus imperfectum reliquit opus immortale summa industria et sollertia feliciter ad finem perducere cepit.'" [In the account this Latin is in large capitals.] The reference is, of course, to Dr. Gregory's work towards the completion of Tischendorf's Prolegomena to his "editio octava critica major" of the New Testament, of which the first half has already appeared.

The same number of the "Anzeiger" gives an interesting account of Dr. Gregory's "Solemn Disputation in the Theological Faculty," of May 28. The disputation, which lasted nearly three hours, was held in the Aula of the Juridicum, beginning at ten A. M. It was held *pro venia legendi* in the theological faculty. The somewhat swelling German account styles the disputation one "of old style and rare kind, graced by the presence of the Rector Magnificus and the whole body of professors and docenten of the faculty, as also of Dr. Fleischer, archdeacon of the cathedral and senior of the philosophical faculty," and various others. The "corona" was very numerous, filling the floor and the gallery of the beautiful hall, now adorned with Wilhelm Georgy's admirable and brilliant restorations of its old historical portraits. The disputant, who was introduced by the dean, Dr. Kahnis, ascended the lower cathedra, and delivered in fluent Latin, with a slight foreign accent, a very engaging address to the dean and professors and spectators generally, describing himself as a stranger, who had found in Leipsic the noblest stimulus, the most friendly assistance, and the most effective furtherance of his studies. After some friendly words, partly of criticism, but more of encouragement, from Dr. Kahnis, the disputation proper was opened by Dr. Delitzsch, who was followed by Drs. Luthardt, Fricke, and König. Dr. Gregory, Luthardt's translator, says of him, "Er war sehr freundlich aber er hat recht scharf disputirt." "To all these exceptions and observations Dr. Gregory gave satisfactory, well-turned, and ready answers, and was therefore heartily congratulated and welcomed as a colleague by all his opponents in turn, while, from the 'corona,' Dr. Hartung, in happy terms, added his welcome, praising especially the disputant's devout and churchly tone."

The correspondent calls this Latin disputation "a rare solemnity," though once so frequent, conferring a singular readiness in debate and a fluent command of Latin, such as is now, he says, outside of philological circles, notoriously becoming more and more exceptional. This reprinting of half-antiquated usages, to the credit of our young countryman, is therefore of peculiar interest.

—Mr. Pidgeon (June 7) had in press a work entitled "Old World Questions and New World Answers," discussing the probable effect of European immigration upon the character of America, and designed to throw light on the manner in which "the most important problem of the modern world is being worked out." Kegan Paul, Trench & Co., London.

—The Palestine Pilgrims' Text Society has recently been organized, with Sir Charles W. Wilson for director, and Captain Conder, Dr. Ginsburg, Canon Tristram, and others upon its council. The secretary is Mr. Besant. It is designed to translate, edit, and publish the accounts of Palestine and holy places and the topographical references in ancient and mediæval literature from the earliest times to the crusades and later. The "Journey of Antoninus" is already in English form. If five hundred subscribers can be found, at a guinea each, a score of other Pilgrims will be introduced to the English public. Among them are the Bordeaux Pilgrim, Arculfus, Benjamin of Tudela. When these journeys and descriptions have appeared, the works of Cyril, Origen, and Jerome, and other Fathers conversant with the Holy Land, will be examined for topographical indications. Then the Byzantine historians will be summoned to give up their contemporary notices of Jerusalem and Palestine. To these the council hopes to add the evidence of the Talmud and the earliest Jewish writers and last of the early Arab historians illustrating the Holy Land. This we are told by the "Athenæum" of February 16, 1884.

—The Andover "Seminary Bulletin," June, 1884 (W. F. Draper), contains a full abstract of Rev. Dr. Nevin's recent lectures on the Roman Church as seen at its centre.

BOOKS RECEIVED.

FROM BROWN AND GROSS, HARTFORD, CONN.

History of the First Church in Hartford, 1633-1883. By George Leon Walker. Illustrated. 8vo, pp. xii., 503. 1884.

Extempore Preaching. By Wilder Smith. Pp. 170. 1884.

FROM IRA BRADLEY AND COMPANY, BOSTON.

The Pilgrim Faith Maintained. An exhibit of the Calvinistic Doctrine as found in Vital Theology. By Faber DeBonsat, P. P. P. Pp. viii., 120. 1884.

FROM D. APPLETON AND COMPANY, NEW YORK.

The Philosophy of Art: being the second part of Hegel's *Æsthetik*, in which are unfolded historically the three great fundamental phases of the art activity of the world. Translated and accompanied with an introductory essay, giving an outline of the entire *Æsthetik*. By William M. Bryant. Pp. liv., 194. 1884.

FROM J. B. COWDIN, BROOKLYN, N. Y.

The New Christiad, an Epic Poem. By Jasper B. Cowdin. Pp. 91. 1884. \$1.00.

FROM CARL SCHOENHOF, BOSTON.

Theologischer Jahresbericht. Unter Mitwirkung von Bassermann, Benrath, Böhringer, Dreyer, Gass, Holtzmann, Lipsius, Lüdemann, Seyerlen, Siegfried, Werner, herausgegeben von B. Pünjer. Zweiter Band enthaltend die Literatur des Jahres 1882. 8vo, pp. viii., 468. Leipzig: Verlag von Johann Ambrosius Barth. 1883. 8 mark.

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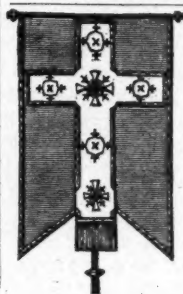
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